

**A**  
reatise tending vnto a De-  
claration, whether a man bee in the e-  
state of damnation, or in the estate of  
grace: and if he be in the first, how he  
may in time come out of it: if in the  
second show he may discern it,  
and perseuer in the same.  
to the reader.

Reuently compiled and augmented by William Perkins;  
a fellow of Christs Colledge in Cambridge.

The points that are handled are set downe in  
the page following.



2. Pet. 1. ver. 10.

Give all diligence to make your calling and Election sure;  
for if ye do these things ye shall neuer fall.

Printed at London by Thomas Orwin, for Iohn Iaggard  
and Thomas Gubbie. 1591.

*The Contents of the Booke.*

1. How farre a reprobate may go in Christian Religion.
- 2 The estate of a true Christian in this life ; which also sheweth how farre the Elect being called, goe beyond all Reprobates in Christianitie.
- 3 A Dialogue to the same purpose, gathered out of the fauoric writings of Master *Tindall* and *Bradford*.
- 4 How a Reprobate may performe all the religion of the Church of Rome.
- 5 The conflicts betweene Sathan and a Christian.
- 6 How the word of God is to bee applied aight vnto the conscience.
- 7 Consolations for the troubled consciences of weake Christians.
- 8 A Declaration of certaine spirituall Desertions.

*Elizabeth Chastelmann*

*her Booke 76301*





To the right

Worshipfull and my Chri-

stian friend Master Valen-

tine Knightly Esquire, one

of her Maiesties Iustices of

Peace in Northampton-

shire.

**S**IR, I pray you  
consider with  
mee an espe-  
ciall poynt of  
Gods worde,  
carefullie to

be waied: it is this. Many pro-  
fessors of Christ, in the day of grace,  
perswade themselves that they are  
in the estate of grace; and so the

1 Mark. 23.

8, 23, 4, 5,

6, 7, 8, 9, 10

11, 12.

Luk. 13, 24.

A caveat to

all Prote-

stants, of

A 3

true

## The Epistle

what estate  
or condition  
foener.

true Church esteemeth of them too:  
yet when the day of grace is past,  
they contrariwise shall finde them-  
selues to bee in the estate of damna-  
tion remedlesse. A dolefull case,  
yet a most resolute trueth, and  
the reason is plaine. Men that  
liue in the Church are greatly  
annoyed with a fearefull securi-  
tie & deadnes of hart, by which  
it comes to passe that they think  
it enough to make a common  
protestation of the faith; not  
once in all their life times, exa-  
mining themselves whither they  
be in the estate of grace before  
the eternall God or not. <sup>b</sup> And  
indeed it is a grace peculiar to  
the man Elect to trie himselfe  
whether hee bee in the estate of  
grace or not.

The

## *Dedicatorie.*

The further opening of the  
trueth of this poynt, as also the  
danger of it, I haue enterprised  
in this treatise; which I am wil-  
ling to bestow on you, both for  
the professiō of the faith, which  
you make, as also for that Chri-  
stian friendship, you haue shew-  
ed to me. Accept of it I pray you  
and vse it for your edification.  
c Thus I commend you to God, *c AR. 20, 32*  
& to the word of his grace, that  
is able to build you vp further  
and giue you an inheritance a-  
mong them which are sanctified.

From *Cambridge* this 24.  
of Nouember.

1589.

Your Worships to command.

*William Perkins.*

Dedicatory.

The further opening of the  
truth of this point, as also the  
danger of it, I have enquired  
in this treatise; which I am wil-  
ling to bestow on you, both for  
the profit of the faith, which  
you make as also for that Chris-  
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From Cambridge this 24.  
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Your Worships to command.

William Perkins.



## To the Christian Reader.



Ood Reader, it is  
athing to be con-  
sidered, that a  
man may seeme  
both vnto himself  
and to the church  
of God to be a true  
professor of the

Gospell, and yet in doede be none. All pro-  
fessors that are of this sort, are excellent-  
ly described, Luke 8. verse 13. in these  
words: And they which are vppon the  
stony ground are they, which when  
they shall heare, receiue the word with  
ioye: but hauing no roote, beleeue for  
a time, & in the time of temptation goe  
awaie: where are to be noted three  
things, First, their faith, in that they are  
saide to beleeue for a season. Secondlie,  
the fruites of that faith, in that they are  
saide

## To the Reader.

said to receiue the worde preached with ioy. Thirldly, their vsoundnes, in that they are compared to stony ground, and in the time of temptation goe away.

Concerning their faith, whereas the spirit of God saith, that they doo beleue, these things are to be considered: first, that they haue the knowledge of the worde of God: secondly, that they both can and doo giue assent vnto the word of GOD, that it is most true. Thirldly, in more speciall manner they giue assent vnto the covenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same covenant in the members of his Church. This is al their faith, which indeed proceedeth from the holy Ghost, but yet it is not sufficient to make the sound professors. For albeit they doo generally beleue Gods promises, yet herein they deceiue themselves, that they neuer applie and appropriate the same promises to their owne soules. An example of this faith we haue, Iohn 2. vers. 24. where it is said: that  
when

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when our Saviour Christ came to Ierusalem at the feast of Easter, many beleeued in his name, and yet hee would not commit himselfe vnto them, because he knew them all, and what was in them.

To come to the second thing, those professors which are indewed with thus much grace, as to beleue in Christ in a confused manner, go yet further: for this their faith though it be not sufficient to salvation, yet it sheweth it selfe by certaine fruites which it bringeth forth: for as a tree, or a braunch of a tree that hath no deepe rooting, but either is couered with a few moules, or else lieth in the water, at the season of the yeare bringeth forth leaues and blossomes, and some fruite too, and that for one or two, or moe yeares: so one that is an hearer of the worde, may receiue the word, and the word as seede, by this generall faith may bee somewhat rooted in his heart and settled for a season, and may bring forth some fruites in his life, peraduenture verie faire in his owne and other mens eyes: yet indeede neither sound nor lasting, nor substantiall. VVhat  
these

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- these fruits are, it may be gathered forth of these words, where it is saide, that they receiue the word with ioye, when they
1. heare it: for here may be gathered: First, that they do willingly subiect themselves.
  2. to the ministerie of the word: secondlie, that they are as forward as any, and as
  3. ioyefull in frequenting Sermons: thirdlie, that they reuerence the Ministers
  4. whome they (so io)fullie heare: lastly, they condemne them of impietie, which will not be hearers, or bee negligent hearers of the word. Now, of these and such like fruites, this may be added: though they are not sound, yet they are voyde of hy-

Mark, that there is a true faith, wrought by the holy Ghost, Verie like fauing faith, yet not fauing faith.

For the mindes of those professors are in parte inlightened, and their hearts are indued with such a faith, as may bring forth these fruites for a time: and therefore herein they dissemble not, that faith which they haue not: but rather shew that which they haue. Ad hereunto, that a man being in this estate, may deceiue himselfe and the most godly in the world, which haue the greatest giftes of discerning, how they and their brethren



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bretheren stand before the Lord: like as the fig tree with greene leaues deceiued our Sauour Christ as hee was man: for when in his hunger hee came vnto it to haue had some fruite, he found none.

If this be so, it may bee then required, how these vsound professors differ from true professors. I answer, in this they differ, that they haue not sounde hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stony ground. Now, stony grounds mingled with some earth are commonly hot, and therefore haue as it were some alacritie and hastines in them, & the corne as soone as it is cast into this ground it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, & therefore when Summer commeth the blade of the corne withereth with rootes and all. So it is with these professors: they haue in their hearts some good motions by the holie Ghost, to that which is good: they haue a kinde of zeale to Gods word, they haue a liking to good things, & they are as forward

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ward as any other for a time, and they doe beleue. But these good motions and graces are not lasting, but like the flame and flashing of strawe and stubble: neither are they sufficient to saluation.

With the true professors it is farre otherwise: for they haue vpright and honest harts before the Lord. Luk 8. ver. 15. And they haue faith which worketh by loue. Galath. 5. vers. 6. And that Christian man which loueth God, whatsoeuer shal befall, yea though it were a thousand deaths, yet his heart can neuer bee seuered from the Lorde and from his Sauour Christ: as the spouse speaketh vnto Christ of her own loue, Cant. 8. vers. 6. Set me as a seale on thy heart, as a signet vpon thy arme: for loue is as strong as death: Iealousie is as cruell as the graue; the coales thereof are fierie coales & a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man shoulde giue all the substance of his house for loue, they would greatlie contemne it.

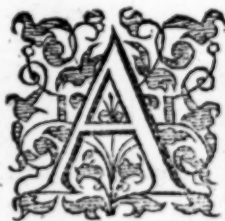
Wherefore (good Reader) seeing there is such a similitude and affinity betweene



C E R T A I N E  
P R O P O S I T I O N S  
D E C L A R I N G H O W

farre a man may goe in the  
*profession of the Gospel,*  
and yet be a wicked  
man and a re-  
probate.

I



Reprobate hath in his  
mind a certain<sup>a</sup> know<sup>a</sup> <sup>*Rom. 1.21*</sup>  
ledge of God, of com- <sup>*Psa. 19.1.3*</sup>  
mon equitie among  
men, of the difference  
of good from bad: and  
this is partly from na-  
ture, partly from the  
contemplatiō of Gods  
creatures, in which the wisdom, the power,  
the loue, the mercie, the maiestie of GOD is  
perceiued.

II.

This knowledge is onely generall and im-  
B perfect

## How farre a reprobate

perfect, much like the ruines of a Princes palace: it is not sufficient to direct him in doing of a good worke. For example, the reprobate knoweth that there is a G O D, and that this God must bee worshipped: come to particulars, who God is? what a one he is? how hee must bee worshipped? Heere his knowledge faileth him, and hee is altogether vncertaine what to doo to please God.

### III.

By reason of this knowledge, the reprobate doth giue consent, and in his heart subicribeth to the equitie of Gods law: as may appeare by the saying of Medea: *Vidco meliora, proboque; deteriora sequor.* That is, I know what is best to be done, and like it, yet I do the worst. This approbation in the reprobate cometh from constraint, & is ioyned with a d.liking of the law: in the elect, b being called the approbation of the law, it proceedeth from a willing & readie mind, and is ioyned with loue and liking.

### IIII.

And by reason of this light of nature, a mere naturall man, and a reprobate may bee subiect to some temptations: for example, he may be tempted of the Diuell, and of his owne corrupt flesh, to beleeue that there is no God at all. As Ouid saith of himselfe, *Eleg. 3. 8. Sollicitior nullos esse putare deos.* I am oft tempted to thinke there is no God.

The

may goe in Christianitie.

2

V.

The reprobate for all this knowledge, in his heart may be an Atheist, as Dauid saith: *c the* *foole hath said in his heart there is no God.* And a man may now a daies finde houses and townes full of such fooles: Nay, this glimring light of nature; except it bee presertied with good bringing vp, with diligent instruction, & with good companie, it will bee so darkened, that a man shall knowe very little; & leade a life like a very beast: as experience telleth, and Dauid knew very wel: who saith, *d* *Man is in honor, & d* *understandeth not; he is like to beasts that perish.*

*c Psal. 14. 1*

*Rom. 3. 10;*

11.

*d Psal. 49.*

20;

VI.

Wherefore, this knowledge which the reprobate receiueth frō nature, and frō the creatures, albeit it is not sufficient to make him doe that which shal please God: yet before Gods iudgment seate, e it cutteth off all excuse, which he might alledge: why he should not be condēned.

*e AB. 7. 4. 71*

*Rom. 1. 21.*

VII.

f Beside this naturall knowledge, the reprobate may be made partaker of the *preaching of the word, & be illuminated* by the holy Ghost, and so may come to the knowledge of the revealed will of God in his word.

*f Heb. 6. 4.*

*2. Pet. 2. 23.*

VIII.

Thus, when they heare the preaching of the word, God profereth saluation to them, & calleth them: g yet this calling is not so effectuell

*g Matt. 23.*

14.

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*Luk. 13. 14.* in them as it is in the elect children of GOD.  
*Pro. 1. 24.* For the reprobate, when hee is called, he liketh  
*Isa. 9. 41.* himselfe in his owne blindnes, and therefore  
*Luk. 14. 6.* neither will he; and if he would, yet could hee  
not answere, and bee obedient to the calling of  
God. The elect being called, with speede hee  
answereth, and commeth to the Lord, and his  
heart being readie, giueth a strong and a loude  
eccho to the voyce of the Lord. This eccho we  
*psal. 137. 3.* see in Davids heart: *b when (saith he) thou say-*  
*dest, seeke ye my face: mine heart answered vnto*  
*thee, O Lord, I will seeke thy face.* And God him-  
selfe speaketh the same of his children, Zacha.  
*13. 9.* *They shall call on my name, and I wil heare*  
*them: I will say, it is my people, (now marke the*  
*eccho) and they shall say, the Lord is my God.*

### IX

After that he hath an vnderstanding of Gods  
*1 Heb. 10. 26* word, i he may *acknowledge the trueth of it, and*  
*Act. 1. 16,* *confesse it:* and if neede require, be a defender of.  
*17.* *it.* As Iudas was, and Iulian the Apostata.

### X

The reprobate may haue a feeling of his sins,  
and so acknowledge them, and the punishment  
*1 Sam. 29* due vnto them: *k* as Saul did; who said, *I haue*  
*21.* *sinned: come againe my sonne Dauid: for I will*  
*doo thee no harme, because my soule was precious*  
*in thy eyes this day: Behold, I haue done foolishly,*  
*and haue erred exceedingly.* Thus did Caine,  
*1 Gen. 4. 13.* *I when he sayd, my punishment is greater than I*  
*can*

*may goe in Christianitie.* 3

*can beare.* <sup>m</sup> Galerius Maximinus, a vile persecutor of Christians, had his bowells rotting within him: so that an infinite number of wormes continually crawled soorth of his bodie, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, he began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefe about him; he commanded that al within his Dominions should cease to trouble Christians, and in all hast he made a law for the peace and libertie, and the publike meetings of Christians. <sup>m</sup> *Eusl. 3. cap. 17. 18.*

XI.

The reprobate hath oftentimes feare & terror of conscience: but this is onely, because he considereth the wrath and vengeance of God, which is most terrible. When Paule preached before Feelix, and by the maiestie of Gods spirit, did (as it were) thunder from heauen against his sins, doubtlesse, he made his heart to ake, & euery ioynt of him to tremble. <sup>n</sup> *Eccbolius* a <sup>n</sup> *Secret.* Philosopher of Constantinople, in the dayes of *lib. 3. ca. 11.* Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religio vnto Gentilisme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror

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of his own conscience for his wicked reuolting, he cast himself down on the ground before the doores of the Church crying aloude, *Calcate me salem insipidū: trample on me vnfauerie salt.* And the Diuel beleeueth the word of God, & at his owne damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heat doth the yron, after it hath bin in the furnace: yet these teares in the childre of God, *are very* good preparations, to make the fit to receiue grace: like as wee see the neede which soweth not the cloath, yet it maketh a passage and enterance for the thread, which serueth for this vse, to sowe cloth together.

## XII.

A reprobate before he commit a sin, is often vexed within himselfe, and feareth to commit it: not because he hateth & disliketh the sinne for it selfe, but because he cannot abide the punishment due vnto the sin. ¶ When the daughter of Herodias danced before Herod, & pleased him: that he might doo her a pleasure he bad her aske what she would: she asked Iohn Baptists head in a platter: Herod did graunt her request, but yet he had a grudging in hart, and he was sore grieved at it. ¶ In like manner 19:24 Pilate was very much troubled inwardly, before he condemned our Sauour Christ.

## XIII.

After hee hath committed a sinne, hee *sorroweth*

¶ *Ab. 2. 37.*

*Rom. 8. 15.*

¶ *Mark. 6.*  
20, 26.

¶ *Math 27.*  
19:24

¶ *Mat. 27. 3.*  
*Heb. 12. 37.*



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*roweth and repenteth*: yet this repentance hath two wants in it. First he doth not detest his sin, & his former conuersation when he repenteth: he doth bewaile the losse of many things which he once enioyed: hee crieth out through very anguish, and through the perplexities which God in his iudgemēt laieth on him: yet for his life, he is not able to leaue his filthie sin: and if he might be deliuered, hee would sinne as before. <sup>(Gen. 27.</sup> Esau wept before his father with great <sup>38. & 47.</sup> yelling and crying, but after he was gone from <sup>41. & 28. 9</sup> his fathers presence he hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his fathers liking. Pharaο, as oft as the Lord layd any calamitie on him, <sup>(Exo. 8, 8.</sup> he euermore desired to be deli- uered from it, yet afterward alwaies he returned to his olde byas againe. Foelix trembled before Paule: for all that hee could not leaue his couctousnes, but euen then he sought for a bribe. Second'y, the reprobate, when he repenteth, hee cannot come vnto God, & seeke vnto him: he hath no power, no not so much as once to desire to giue one little sobbe for the remission of his sinnes: if he would giue al the world hee cannot so much as giue one rappe at Gods mercie gate, that hee may open to him. Hee is very like a man vppon a Racke, who cryeth and roreth out for very payne, yet cannot desire his tormentor to ease him of his payne.

*Matth. 7. 7.*

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*Gen. 4. 4.* *1. Sa. 31. 4.* *Mat. 27. 5.* *¶* Cain would haue been void of his trembling, but he could not aske pardon of his sinne from his heart : neither could Saul, or Iudas, or now can the Diuell.

### XIIII.

*¶* The reprobate may humble himselfe for some sinnes which he hath committed, & may declare this by fasting and teares. When Eliah reprooued Ahab for his Idolatrie, and threatened him from the Lord, it is sayd, that when he had heard these words, *¶ he rent his clothes, and* *¶ 1. Reg. 21. 27-29. put sackcloth upon him, and fasted, and went softly in token of mourning : and this humiliation staied Gods wrath for a time.*

### XV.

*¶* He may confesse his sinnes, euen his particular sins before men : but this is only then, when his soule is tormented for them, and can finde no ease. For then he sticketh not to vtter his secret filthinesse to the hearing of all men, & to the open shaming of himselfe. When GOD smote all that was in the fields of Egypt with hayle, then Pharaosent, and called for Moses and Aaron, and said vnto them : *¶ y<sup>e</sup> haue now sinned, the Lord is righteous, but I and my people are wicked : pray yee vnto the Lord (for it is enough) that there bee no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, & felt an hell in his conscience, brake out, & saide, *I haue sinned in betraying the innocent*

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*cent blond.* And the experience of these dayes giueth feareful examples for the profe of this point.

### XVI

He hath often a desire to bee like the children of God, and to be saued: not because hee hath any loue to the kingdome of God, but because he is afraide of hell. As Balaam ouerpressed with a feare of Gods iudgement, prayed thus: *Ob that my soule might die the death of the righteous, and that my last end might be like his.* *Num. 23.*  
10.

### XVII.

The wicked in their distresse may pray to God, and God may heare their praiers, and grant them their request, <sup>a</sup> as the Israelites, *Num. 12.*  
12. wickedlie murmuring against God, desired flesh in the wildernes: God heard their crie, and rained Quayles among them. But God heareth the wicked after one sort, & them that feare him after another: them that feare him, he granteth their requests of loue and mercie: to the other, of indignation and anger. <sup>b</sup> As *Num. 11.*  
33. may appeare in the Israelites, who when they were in eating of their Quayles, and the meate was within their teeth, God in his anger stroke them with a sore plague. And (which is more strange than this) God hath performed that which hee hath promised to the vnbelceuers, though they refused to aske it at his handes: <sup>c</sup> of this thing wee haue a worthis example in *1/a. 7. 11.*  
King

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King Achas, who vtterlie refused to haue a signe of his deliuerance, and the confusion of his enemies, when God offered it to him, and yet the Lord deliuered him.

### XVIII.

The reprobate may yet goe further in the profession of religion, and may seem for a time to be planted in the Church: for he dooth beleeue the promises of God made in Christ Iesus, yet so that he cannot applie them to himselfe. In this thing the elect and the reprobate

1. differ. The reprobate, <sup>d generally in a confused</sup>  
<sup>d Luk. 8. 13.</sup> manner, beleeueth that Christ is a Sauour of some men: and he neither can nor desireth to come to the particular applying of Christ. The elect beleeueth, that Christ is a sauour of him
2. particularly. The reprobates faith may perish
3. in this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercie & goodnes of God towards him for the present time in the which he feeleth it: the elect is not only perswaded of the mercies he presently inioyeth, but also he is perswaded of his eternall election before the foundation of the worlde, and of his euerlasting life, which yet he dooth  
<sup>d Job. 13. 15.</sup> not inioy: Yea, <sup>d if God would confound him, and</sup> he sawe nothing but present death, and hell fire: yet such is his nature, that still hee would beleeue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of those

*may goe in Christianitie.* 6

those things which were neuer yet seen or felt. The life of the faithfull is hid in Christ, as the sappe in the roote of the tree : their life is not in sence and feeling, but in hoping and beleeu-  
uing : which oftentimes, are contrary to mans  
sence and feeling.

XIX.

After that he hath receiued a generall, and a  
temporal faith in Gods heauenly word, & his  
most mercifull promises of euerlasting life co-  
tained therein, by the power of the spirite of  
God, *he commeth to haue a taste in his heart of* <sup>1 Heb. 6. 4.</sup>  
the sweetnes of Gods mercies, & a reioycing, in <sup>Mar. 13.</sup>  
consideration of the *election, adoption, iustifica-* <sup>20.</sup>  
*tion, & sanctification* of Gods childre. But what  
is this taste? I expresse it thus, after the mea-  
ning of Gods word. Suppose a banquet prepa-  
red, in which are many sweete, & pleasant, and  
dainty meates. At this banquet they which are  
the bidden guests, they must be set down, they  
see the meates, they taste the, they chawe them  
in their mouthes, they digest them, they are  
nourished, fed, and strengthened by them : they  
which are not bidden to this feaste, may see  
the meates, handle them, and taste of them, to  
feelee how good they are : but they must not  
eate and feede of them. The first resemble the  
elect, which truly eate, digest, and are nour-  
ished by Christ vnto euerlasting life, because  
they haue great aboundance of the vitall heate  
of

### *How farre a reprobate*

of Gods holy spirit in them, and doo feelee sensibly his grace and vertue in them, to strengthen them, and guide them. The second sort truelie resemble the reprobates; which neuer in trueth enioye Christ, or any of his benefites appertaining to saluation: but onlie see them, and haue in their hearts a vanishing, but no certaine or sound feeling of them: so that they may be changed, and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefites, than those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. & Contrariwise, the Elect, they haue the *day-star*, euen the Sonne of righteousness, Iesus Christ, *rising in their hearts*; the *day spring from an high dooth visite them*, the *glorie of God dooth rise upon them*: they haue their eyes *annointed with the oyntment of the spirit*, which is *the true eye salue*, and doo plainelie beholde this Sonne of righteousness; they inioye his presence, they effectuellie feelee his comfortable heate to quicken and reuiue them.

### XX.

From this sense and taste of Gods grace proceede manie fruites: as first generallie, he may doo outwardlie all things which true Christians doo, & he may leade such a life here in this world,

*52. Pet. 1. 14*

*1. Ioh 2 8.*

*Luke 1. 72.*

*Esa. 60. 1. 2*

*may goe in Christianitie.* 7

world, that although hee cannot attaine to saluation, yet his paines in hel shall be lesse: which appeareth, in that our Sauour Christ saith: hit shall be easier for Tyrus & Sydon, for Sodome and Gomorrah, than for Capernaum, and other Cities vnto which he came, in the daye of iudgement.

*h Mark 11.  
20, 21, 22.  
23*

### XXI.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is onely because God bestoweth benefites and prosperitie vppon him: As appeareth in Saule, *Who loued God* for his aduancement to the kingdome: and here is a difference betweene the Eleēt and reprobate: the Eleēt loue God, as children their fathers: but reprobates, as hirelings their masters, whome they affect not so much for themselues, as for their wages.

*1. Sam. 10.  
9.*

### XXII.

Also, a reprobate hath often a reioycing in dooing those things which appertaine to the seruice of God, as preaching & praier. *h Herod* heard Iohn Baptist preach gladlie: *1* and the second kinde of naughtie ground receiueth the word preached, with ioye.

*h Mark 6.  
20.  
1. Mat. 13.  
20.*

### XXIII.

A reprobate often desireth them, whome hee thinketh to bee the children of GOD, to pray for him. *m* As Pharaο desired Aaron and

*m Exod. 9.  
Moses  
27,*

## How farre a reprobate

- ° *Ex. 3. 24.* Moses to pray to God for him. ° So did Simon Magus desire Peter to pray that none of the things which hee had spoken against him, shou'd come to passe But yet they cannot pray  
° *Ro. 8. 16.* themselves, ° because they want the spirit of  
26. Christ.

### XXIIII.

- He may shew liking to Gods Ministers, he may reuerence them, and feare to displease  
p *Act. 8. 13.* them. P Thus did Simon Magus, who at Philips preaching beleueed, wondered at his miracles, and kept companie with him. ° And  
q *Mar. 6. 20* Herod is saide to feare Iohn, knowing that he was a iust man and holie : also hee gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Christian, yer in a generall Parliament held at Ephesus, he made an act in the behalfe of Christians: that if any man should trouble or accuse a Christian, for being a Christian: the partie accused should goe free though he were found to be a Christian, and the accuser should bee punished ? ° And  
r *Ex. lib. 4.*  
s *Plin lib. 10. c. 97.* Plinius Secundus, gouernour of Spaine vnder Traianus the Emperour, when hee sawe an innumerable companie of Christians to bee executed; being moued with compassion, hee wrote in their behalfe, being no Christian, vnto Traianus to spare them that could be charged with no crime: and his letter is yet extant.

### XXV.



XXV.

Hee may be zealous in the Religion which he professeth, and fall from that profession, as the Galathians did, <sup>Gal. 4. 16.</sup> who, after that they had receiued Paule as an Angell, and woulde haue plucked out their eyes to haue done him good: yet they fell from the doctrine which hee had taught them to iustification by the workes of the Lawe, which flat ouerthroweth iustification by faith alone. <sup>u2. Kin. 10. 18.</sup> The same appeareth in Iehu, who was very zealous for Gods cause, and for the defacing of Idolatrie, and thereupon God blessed him in his Children: yet neuerthelesse, he was a wicked man, <sup>x & 30. 31.</sup> and followed the vile sinnes of Ieroboam his father.

XXVI.

y After that he hath sinned, he doth in many things in which hee is faultie, amend and reforme his life, and dooth profes great holines outwardlie. Herode, hee did manie things which Iohn Baptist in preaching moued him vnto. Saule, when hee was to bee chosen King, professed great humilitie. They may repress their vices and corruptions, and so moderate themselves that they break not out: <sup>72. Pet. 2. 20. Hose. 6. 4. 1. Sam. 9. 11.</sup> as did Haman; of whome it is written: that <sup>2. Hef. 3. 9. 10.</sup> when he was full of indignation against Mardocheus, yet he refrained himselfe. And herein the elect & the reprobate differ: for <sup>21. Thef. 3. 23.</sup> the elect are

## How farre a reprobate

are somewhat reformed in euerie one of their finnes. But the reprobate, though he be amended in many faults: yet some one fault or other, hee cannot abide to haue it reformed; and by that, in a vile manner the diuell wholly possesseth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt, in Iudas most of his finnes in appearance were mortified: and yet by couetousnes the diuell possessed him, & held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondlie in infidells liuing honestlie, the spirit of God bridleth the force of sinne, and the corrupt nature that it breake not out, as it dooth in many other: But in Christians that are indeede godlie, the same spirite not onelie represseth the corruption of nature outwardlie: but also mortifieth it within at the roote, and regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidells doo effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration, infidells, by the same spirit, onely suppressing the outward act of sinne.

## XXVII.

Beside this, he may haue the gift of *working miracles*, of casting forth diuels, of healing, and such like: <sup>a</sup> And this power of dooing strange miracles,

<sup>a</sup> *Math. 7.*

22.

*Mar. 9. 38.*

miracles, shall be vsed as an excuse of some of the reprobates, in the day of iudgement.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holie Ghost, to discharge the most waigh- tie calling that can be in any common wealth. And this is meant, when God is saide *brogiue* <sup>b1. Sam. 10</sup> *Saule another heart*: that is, such vertues as were meete for a King. 9.

XXIX.

A reprobate may haue the word of God much in his mouth, & also may be a preacher of the word: for so *prephesying in Christs name*, <sup>Mat. 7. 22.</sup> shall be vsed as an excuse of reprobates: and wee knowe, that among the twelue Apostles, <sup>d Act 1. 16,</sup> *Judas was a reprobate*. And this may be well <sup>Coloss. 4. 17.</sup> perceiued in the resemblance of tasting; which the Author to the Hebrewes vseth. We know, <sup>2. Timo. 4. 10.</sup> that Cookes commonlie, which are occupied in preparing of banquets, haue as much feeling and seeing of the meate, as any other: and yet there is none that eateth lesse of it, than they: for their stomacks are cloyed with the smell and taste of it: So, in like manner it may come to passe, that the Minister, which dresseth and prouideth the spirituall foode, may eate the least of it himselfe: and so, labouring to saue others, he may be a reprobate.

XXX.

When as a reprobate professeth thus much  
C of

## How farre a reprobate

*\* Joh. 2.23,  
24,25*

of the gospel, though in deed he be a goate; yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is foulded in the same fould with them. \* He is counted a Christian of the children of God, & so he taketh himself to be; no doubt because through the dulnes of his heart, he cannot trie and examine himselfe, and therefore truly cannot discern of his estate; whether he be in Christ or not: and it may be thought, that Satan is ready with some false perswasion to deceiue him. For this is his propertie, that vpon whome God threatneth death, there Satan is bolde to pronounce life and saluation: as on the contrarie, to those, to whome God pronounceth loue and mercie, to those (I say) he threatneth displeasure and damnation, such malice hath he against Gods children.

## XXXI.

*\* The elect  
may bee of  
the Catho-  
like Church  
and not of  
the Visible,  
and the re-  
probate  
may bee of  
the Visible  
and not of  
the Catho-  
like.  
\* 1. Cor. 3.5.*

And hereby it commeth to passe, that an \*hypocrite may be in the visible Church, and obey it in the word and discipline, and so bee taken for a true member of Christ: when as a man in deede regenerate may bee excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, *\* that the flesh, that is, the part vnregenerate, may be destroyed: and the spirit, that is, the part regenerate, may bee kept alive in the daye of the Lord.* Now, the man in whome is spirit

spirit and flesh, <sup>b</sup> must needs be the childe of <sup>b</sup> Rom. 8. 9.   
 God, because this argueth that hee hath the 114  
 sanctifying spirit of Christ. Againe, Paul when  
 he bidderh the Corinthians to comfort the in-  
 cestious man, <sup>c</sup> least through the sleight, of Sa- <sup>c</sup> 2. Cor. 2. 7.   
 tan he should be overwhelmed of overmuch hea- 116  
 nes, giueth men to vnderstand, that he might  
 haue ended his life in great extremitie of for-  
 rowe, before he had been visiblie receiued into  
 the Church againe.

XXXII.

Though God will neuer adopt any repro-  
 bate: yet by the adoption of the elect they may  
 receiue profit. For they finde the blessing of  
 God to be on them, by reason that they dwell  
 together & haue societie with the children of  
 God. <sup>d</sup> For Noahs sake euerie one in his family <sup>d</sup> Gen 7. 1.  
 is saued in the flood. For Lots cause the men of <sup>d</sup> Gen. 19. 21.  
 Zoar are preserued from the fire. And God <sup>d</sup> and 10. 32.  
 would haue spared Sodome, if there, had been <sup>d</sup> and 19. 3.  
 but ten good men in it. For Rahabs cause, her  
 familie and kindred are at libertie in Ierico.  
 When Ioseph was in Putiphars house, all  
 things prospered well. <sup>e</sup> For Samuels cause the <sup>e</sup> 1. Sam. 7.  
 Israelites were deliuered from the Philistines: 13.  
<sup>f</sup> And for Paules cause they which were with <sup>f</sup> Act. 27. 24  
 him in the ship, were preserued. And againe,  
 a reprobate by meanes of the faith of either  
 of his parents may be within Gods couenant,  
 and so may bee made partaker of Baptisme,

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one of the scales of the couenant. For so God  
g *Gen.* 17. 7. made his couenant with Abraham, & that hee  
10. would be not only his God, but also the God  
b *Gal.* 3. 8. of his seede after him: <sup>b</sup> which Paule expoun-  
deth not of a fewe, but of all nations. Also hee  
saith manifestly that those Children, either of  
1. *Cor.* 7. 14 whose parents are beleeuers, <sup>i</sup> are holie: which  
*Ro.* 11. 16. holines is not inherent in their persons, but on-  
lie outward: and it is a spirituall prerogatiue  
granted them of God, in that he vouchsafeth  
them to be in his couenant: whereby they are  
distinguished from the wicked and prophane  
men of the world.

### XXXIII.

Besides this, reprobates haue some preroga-  
tiues of God: <sup>k</sup> as that hee is *patient towards*  
k *Rom.* 9. 22 *them*: that before he wil destroy them, he vseth  
and 2. 4. 5. many meanes to winne them: that they com-  
*Gen.* 6. 3. monlie spendal the dayes of their liues in pro-  
speritie: insomuch, that it is saide of them in  
1 *Ps.* 73. 12. the Psalme: *that they goe in continuall prosperi-  
tie vnto their death, and pine not away as the*  
in 2. *Per.* 2. *children of God doo.* <sup>m</sup> But after a certaine time  
22. God in his iust iudgement hardeneth their  
1. *Tim.* 1. 4. hearts, blindeth the eyes of their minds, he ma-  
2. *Thes.* 2. 6. keth their heads giddie with a spirituall drun-  
*Esa.* 29. 10. kennes, & by the strength of their inward lusts,  
as also by the effectual operation of Satan, they  
fall to open infidelitie, and contempt of Gods  
word, and so run headlong to their owne dam-  
nation

nation, and perish finally. <sup>a</sup> Iulian the Apostata was first a man learned and eloquent, & professed the Religion of Christ, but afterward he fell and wrote a booke against the religion of Christ, answered by Cyrill: and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man then knewe how, which dart hee pulled out with liis owne hand, and presentlie bloud followed, which as it gushed out, he tooke it in his hand, & ficing it into the ayre, saying, *Viciſti Galilee, viciſti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his dayes in blaspheming Christ whom he had professed.

<sup>a</sup> Theodor.  
lib. 3. Hist.  
cap. 23. Iacob.  
Bergo.  
Gran.

The reason of this Apostasie is euident.

• Seede, that is not deeply rooted in the earth, at the beginning of the yere, springeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) some kinde of fruite too: when the heate of Summer cometh, it parcheth the earth, & the corne wanting deep rooting, and therefore wanting moysture, withereth away. Gods word is like seed; which that it may bring forth fruite vnto euerlasting life, it must be first receiued of the ground: secondlie, it must be rooted: the receiuing of it, is when the minde vnderstandeth it, and remembreth it: the rooting of it, is when it pearceth to the heart, & the affections take hold of it. This roo-

<sup>o</sup> Matth. 13.  
23.

### *How farre a reprobate*

ting is of two sorts: the first is, when the word rooteth, but not deep inough, as whē the word is receiued into the minde, & into the heart, by the ioye of the heart, but not with the residue of the affections. The second, is a deepe and a timelie rooting of the word, when the word is receiued into the minde and into the heart by the will, and al the affections of the heart. The first kinde of rooting of the word, befalleth, to a reprobate, who vnderstandeth, and reioyceth in the promises of saluation, yet hee dooth not put any confidence in them: he cannot rest in them, hee dooth not reioyce that his name is written in the booke of life, he doth not work out his saluation with feare & trembling. In a word, his heart is in part softened to reioyce at the preaching of the word of God: *yet his heart is not opened, as Lydias was: nor enlarged (as David saith) to imbrace the trueth: but the Elect. he receiueth the word; not only into his minde. least it should be only an imagination, but also it is deeply rooted in his heart. For*

*psa. 116. 13*

*psa. 119. 32*

1 In full confidence he resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He hopeth and longeth to see the accomplishment of it. 1. Thess. 1. 10.

3 He hartilie loveth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioyceth in it, and therefore doth meditate on it continuallie. Luk. 10. 20. Ro. 5. 2.

5 He



5 Hee hateth all doctrines which are against it.

6 He is grieved when he dooth any thing that may hinder the accomplishment of it. *Marth. 26. 75.*

7 He useth the meanes to come to saluation, but with feare and trembling. *Phil. 2. 12.*

8 He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the worde in the heart.

Thus it commeth to passe, that the Reprobate falleth away from faith in the day of triall and temptation, but the elect cannot be changed.

By this which hath been saide, the professors of Christian religion are admonished of two things. First, that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnes of life: and that their hearts be neuer at rest, til such time as they go beyond all reprobrates in the profession of Christ Iesus. Seest thou how far a reprobate may go? presse on to the straight gate with maine and might, with all violence lay hold on the kingdome of heauē. Shal Herod feare and reuerence Iohn Baptist, and heare him gladly? & wilt thou neglect the Ministers, & the preaching of the word? Shall

*Phil. 2. 12*  
*1. Pet. 2. 17*  
*Ro. 11. 20.*

## How farre a reprobate

Pharao confesse his sinne, may shall Satan beleeue and tremble? And wilt not thou bewaile and lament thy sinns, and thy wicked conuersation? It behoueth thee to feare & take heed, least wicked men, and the Diuell himselfe rise in iudgement and condemne thy life. For if thou shalt come short of the duties of a reprobate, and doo not goe beyond him in the profession of the Gospel, sure it is, thou must look for the reward of a reprobate.

<sup>1. Cor. 11.</sup> The second thing is, that the professor of the Gospel, diligentlie trie and examine himselfe, whether he is in the state of damnation, or in the state of grace: whether hee yet beare the yoke of Satan, or is the adopted childe of God. Thou wilt say, this neede not, thou professest the Gospel, & art taken for a Christian: Yet marke and consider, that this often befalleth reprobates to be esteemed Christians: and they are often so like them, that none but Christ can discern the sheep from the goates, true Christians from apparant Christians. Wherefore it behoueth al men that shew themselves to be Christians, to lay aside all pride, and al selfeloue, and with singlenes of heart to put themselves into the ballance of Gods worde, and to make iust triall, whether in them repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they doo, let them

*may go in Christianitie.* 13

them praise God: if not, let them with al speed  
use the meanes that they may be borne a newe  
to the Lord, and may bee inwardly guided by  
his holy spirite, to giue obedience to his will,  
least in the day of Gods triall, they start aside  
from him like a broken bowe, and fall againe  
to their first vncleannes. To conclude, let the  
most zealous Papist that is, trie himselfe and  
his whole estate with a single heart, as in the  
presence of Gods maiestie, and he shall finde,  
that for all his profession, hee doth come

*As can be seen to  
them that  
are of the  
Church of  
Rome.*

short of a reprobate, or at the least

not goe beyond him in these

poynts before named:

God open their eyes

that they may

see it: A-

men.

The

# The estate of a Christian man in this life, which also sheweth how farre the Elect may goe beyond the Reprobate, in Christia- nitie, & that by ma- ny degrees.

## I.

*Election.*  
*2 Ephe. 1.*  
*Cor. 4, 5, 6.*  
7.



Hea Elect are they whom  
God of the good pleasure  
of his will hath decreed in  
himselfe to choose to eter-  
nall life, for the praise of  
the glorie of his grace. For  
this cause the Elect onely

*b Apoc. 20.*  
*Verf. 12.*

are sayd to haue their names written in *b* the  
booke of life.

## II.

*Vocation.*

*e 2. Thes. 2.*  
*Verf. 13, 14.*  
*d Eph. 2. 19*  
*e 1. Pet. 2.*  
*Verf. 5.*

Whom God e'lecteth them he calleth in the  
time appoynted for the same purpose. This  
calling of the Elect is nothing els but *e* a sing-  
ling and a seuering of them out of this vile  
world, and the customes thereof, to *d* bee Citi-  
zens of the kingdome of heauen, to *bee* of Gods  
households, to *e* bee lining stones in the spirituall  
Temple,

Temple, which is the Church of God & the cō-  
panie of predestinate to eternall life. And this  
separation must be made before the end of this  
life. For this is the order which God taketh, he  
will haue all them to bee in his kingdome in  
this life, that shall bee in the kingdome of hea-  
uen after this life. And the time of their calling  
is termed in Scriptures, *the day of visitation,*  
*the day of saluation, the time of grace.*

f *Gala. 4.*  
Vers. 26.

1. Cor. 1.  
Vers. 2.

2. Cor. 6.  
Vers. 2.

Luk. 19.

Vers. 42.

h *Califf. 2.*

Vers. 7.

Ioh. 15.

Vers. 19.

III.

This befeuring and choosing of the Elect  
out of the world, is then performed, whē God  
by his holy spirite indueth thē with true sauing  
faith: a wonderfull gift peculiar to the Elect.  
For the better knowing of it, there is to be cō-  
sidered: First, what faith is: Secondly, how  
God dooth worke it in the hearts of the Elect:  
Thirdly, what degrees there be of faith: Fourth-  
ly, what are the fruits and benefites of faith.

IIII.

Faith is a wonderfull grace of GOD, by  
which the Elect doo apprehende and applye  
Christ and all his benefites vnto themselves  
particularly.

W<sup>h</sup>at faith

is.

Here first it is to be considered that the ve-  
rie nature of faith standeth in a certaine power  
of apprehending and applying Christ. This is  
declared by Paule when he saith, *ye are buried*  
*with him through baptism, by whō ye are also risen*  
*again with him by the faith of the power of God.*

Coloss. 2.  
Vers. 12.

who

## The estate of a Christian

Who raised him from the dead. Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and buriall, and so all other benefites to the beleeuers. Againe,

*1 Joh. 1. 12.*

*Rom. 5. 17.*

to beleue in Christ and to receiue or to lay hold on Christ are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ, euen as we see, when a man hath any thing giuen him, hee reacheth out his hand, and pulleth it to himselfe, and so makes

*1 Gal. 3. 27.*

it his owne. Moreouer, faith is called *the putting on of Christ*: Which cannot bee vnlesse Christs righteousness bee specially applied to the heart, as the garment to the backe, when it is put on. Lastly, this may appeare, in that faith

*1 Joh. 6. 35.*

is called *the eating and drinking of Christ*: for there is no eating of meate that nourisheth, but first it must bee tasted, and chewed in the mouth, then it must be conueyed into the stomach, and there digested. Lastly, it is to be applied to the parts of the bodie that are to bee nourished. And Paule praileth for the Ephesians: that Christ may dwell in their hearts by faith: which plainly importeth, this apprehending and applying of Christ.

*1 Eph. 3. 17.*

I adde further, that faith is a *wonderful grace of God*, which may appeare: First, in that Paule calleth it *the faith of Gods power*, because the power of God is especially scene in the begetting of faith. Secondly, experience sheweth it

*1 Cor. 13. 12.*

to bee a wonderfull gift of God : when a man  
 neither seeth, nor feeleth his finnes, then to say  
 he beleeueth in Gods mercy, it is an easie mat-  
 ter ; but when a man shall feele his heart pres-  
 sed downe with the weight of his finnes, and  
 the anger of G O D for them : then to applie  
 Gods free mercie to his owne soule, it is a most  
 hard matter : for then it is the propertie of the  
 cursed nature of man, to blaspheme God, and  
 to dispaire of mercie. Iudas who (no doubt)  
 often preached mercie and redemption by  
 Christ in the securitie of his heart, when Gods  
 hand was vppon him, and the Lord made him  
 see the vilenes of his treacherie : hee could not  
 comfort himseife in Christ, if one would haue  
 giuen him ten thousand worlds, but in an hel-  
 lish horror of conscience hanged himseife des-  
 perately ; which sheweth what a wonderfull  
 hard thing it is at the same instant when a man  
 is touched for his finnes, then to applie Gods  
 mercie to himseife. Yet a true Christian by the  
 power of faith can doo this, as it may appeare  
 in Dauid, *o In the day of my trouble* (saith he), *o Psal. 77.*  
*I sought the Lord : my sore ranne and ceased not,* *vers. 2, 3.*  
*in the night : my soule refused comfort : I did*  
*thinke vpon God and was troubled : I praied and*  
*my spirit was full of anguish : and hee addeth the*  
*word Selah,* a note of some wonderfull thing.  
 PAgain, he being almost in the gulfes of hell, *o Psal. 103.*  
 euen then cried to the Lorde for helpe. *vers. 1.*  
 saith,

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q Job. 13.  
Vers. 15.

saith, *if God should destroy him, yet he would fir all that beleue in him stil.* Vndoubtedly, strange is the band of faith knitting Christ and his members together, that the anguish of spirit cannot, and the strokes of Gods hand do not vnloose.

### V.

2 1. Cor. 2.  
Vers. 12.

This apprehending of Christ is not done by any corporall touching of him, but spiritually by assurance, which is, when the Elect are perswaded in their hearts by the holy Ghost, of the forgiuenesse of their own sins, and of Gods infinite mercie towards them in Iesus Christ. According to that of Paule, *Now we haue receined, not the spirit of the world, but the spirit which is of God, that we might knowe the things which are giuen vs of God.* The things which the spirit of God maketh knowne to the faithfull particularly, are their iustification, adoption, sanctification, eterna'l life: And thus when any are perswaded of these things cōcerning themselves, they doo in their hearts distinctly apply, and appropriate Christ and his benefites to themselves.

### VI.

*How God  
worketh in  
the heart.*

The manner that God vseth in the begetting of faith is this. First, hee prepareth the heart that it may bee capable of faith. Secondly, he causeth faith by little and little to spring and to breed in the heart. The preparation of the heart is by humbling and softning of it: and to the



the doing of this there are foure things requisite. The first of them is the knowledge of the word of God, both of the law and of the Gospell, without the which there can bee no faith; according to that saying of Eſaiah. *By his knowledge shall my righteous servant iustifie many.* And that of Iohn, *This is eternall life that they knowe thee to bee the onely very God, and whom thou hast sent Jesus Christ.* The onely ordinarie meanes to attaine faith by, is the word preached: which must be heard, remembered, practised, & continually hid in the heart. The least measure of knowledge, without which a man cannot haue faith, is the knowledge of Elements or the fundamētall doctrines of a Christian religion. A fundamentall doctrine is that, which being once denied, all religion, and all obtaining of saluation is overthrowen. This knowledge hath a generall faith going with it, which is an assent of the heart to the knowne trueth of Gods word: This faith when it is growen vp to some great measure, it is called *ἐμπειρία τῆς σωτηρίας* the yfull assurance of understanding, and it is to be seene in the Martyrs who maintained Gods trueth against the persecutions of the false Church, vnto death.

## VII.

Although both elect and reprobate may be enlightened to know the word of God: yet the elect

Knowledge.

Eſai. 53.

Vers. 11.

1 Ioh. 17.

1 Ioh. 33. 23

Rom. 10. 14

1 Cor. 13. 12

Vers 2.

Rom. 14. 14

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*Job 6.25.*

*Exe. 11.19.*

*Esa. 40.5.*

*Psal. 40.6.*

*Psal. 119.*

*18.*

*Apo. 3.18.*

*1. Ioh. 2.27.*

elect in this thing goe farre beyond all reprobates: for it is specially saide of them, <sup>a</sup> that GOD is their *school-master*, that he *softeneth* their stonie hearts, and maketh them pliable, that he *draweth* them, that he *openeth their senses, hearts, eares, understandings*: that the holie Ghost is their *anoyntment*, and their *eye-salue*, to cleare the eyes of their minde, to conteyne the mysteries of Gods word. And the difference of illumination in them is threefold.

*b Phil. 1.9.*

*c Gal. 5.17.*

*cum Rom.*

*7.23. et Ro.*

*3. cum Ro.*

*2.38.*

*\* Mar. 8.24.*

*25.*

I. First, the knowledge which the reprobate hath concerning the kingdom of heauen, is only a general and confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for <sup>b</sup> it is ioyned with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceaue more than any Christian heart can feele: and this is to bee seene in <sup>c</sup> Paul, who vseth not only to deliuer the points of Gods word in generall manner, but also setteth them downe specially in his owne experience. So that the enlightning of the reprobate may be cōpared to the sight of the <sup>d</sup> blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blinde man, who afterwarde sawe men a farre off cleerely.

II. Secondly, the knowledge of the wicked

ked<sup>d</sup> puffeth them vp, but the knowledge of d 1 Cor. 8.  
the godly humbleth them. 2 & 14. 23

III. Lastly, the Elect, besides the knowledge of Gods worde, haue a free and franke heart c Psal. 40. 6  
to performe it in their liues & conuersations, 2 Tim. 3. 5.  
which no reprobate can haue: for their illumination is not ioyned with true and sincere obedience. By this it is easie to discern of the illumination of Anabaptistes, or Familistes, and manie other, which brag of the spirit. Tit. 1. 16.

## VIII.

The second is the sight of sinne arising of 2. Sight of  
the knowledge of the lawe. To this Ieremie sinne.  
exhorteth the Iewes of his time, saying *I knowe* f Iere. 3. 13.  
*thine iniquitie, for thou hast rebelled against the*  
*Lord thy God. &c.* The chiefe cause of the sight  
of sinne is Christ by his holie spirit, g who de- g Luk. 2. 25  
tecteth the thoughts of many hearts and iudgeth Ioh. 16. 8.  
the world of sinne. The manner of seeing our  
sinnes, must bee to knowe them particularly:  
for the vilest wretch in the world can general-  
ly and confusedly say, hee is a sinner: but that  
the sight of sinne may be effectual to saluation,  
it must bee more speciall and distinct euen in  
particular sinnes: so that a man may say with  
Dauid, h my sinnes haue taken such hold of mee h Psal. 40.  
that I am not able to look up: they are more in  
number, than the haire of mine head: therefore  
my heart hath faile me. Againe, a man must

D

not

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not barely see his particular finnes, but he must also see the circumstances of them, as namely the fearefull curses and iudgements of GOD, which accompanie euery sinne: for the consciences of many tell them of their sins in particular, yet they cannot be humbled for them, and leaue them; because they haue not seene that vgly taile of the curse of God, that euerie sinne draweth after it.

### IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe; This was the practise of the children of Israel in affliction. *1 Let vs trie (say they) and search our waies, and turne againe to the Lord.* And Dauid giueth the same counsell to Saules Courtiers. *2 Tremble & sinne not, examine your owne heart on your bed, and be still.* This examination must be made by the commandements of the lawe, but specially by the tenth, which ransacketh the heart to the very quicke: and was the meanes of Paules conuersion. For he being a proude Pharisee, *1* this commaundement shewed him some finnes, which otherwise he had not knowne, and *it killed him*, that is, it humbled him. If so be it that after examination a man cannot finde out his finnes (as no man shall find out all his finnes, for *m* the heart of man is a vast gulf of sinne, without eyther bottome or bancke, and hath infinite hidden corrup-

*1 Lam. 3.  
Vers. 40.*

*2 Psal. 4.  
Vers. 4.*

*1 Rom. 7.  
Vers. 7. 10.*

*m Jer. 17.  
Vers. 9.*

corruptions in it) then hee must in a godly lea-  
lousie, suspect himself of his vnknowne finnes.

As Dauid did saying, *Who can vnderstande* <sup>psal. 19.</sup>  
*his faults? cleanse me from my secret faults.* And <sup>vers. 12.</sup>

as Paule did *I know nothing by my selfe, yet am* <sup>1. Cor. 4. 4.</sup>  
*I not thereby iustified.* And good reason it is

why men should suspect themselues of those  
finnes which as yet they netter sawe in them-  
selues, pfor that which is highly esteemed amongst <sup>P Luk. 16.</sup>

men, is abomination in the sight of God: and the <sup>vers. 15.</sup>

very *Angels are not cleane in his sight.* <sup>Job 4. 18.</sup>

X.

The third is a sorrowe for sinne, which is a <sup>3. Sorrowe</sup>  
paine and pricking in the heart arising of the <sup>for sinne.</sup>  
feeling of the displeasure of GOD, and of the  
iust damnation which followeth after sinne.

This was in the *Iewes* after Peters first Ser- <sup>AB. 2. 37.</sup>

mon: and in Habacuck at the hearing of Gods <sup>Habba. 3.</sup>  
iudgements: *When I heard (saith he) my bel-* <sup>vers. 18.</sup>

*lie trembled: my lips shooke at the voyce: rotten-*  
*nes entered into my bones: and I trembled in*  
*my selfe, that I might rest in the day of trouble.*

This sorrowe is called the *spirit of bondage* to <sup>Rom. 8. 15.</sup>

*feare*: because when the spirite hath made a  
man see his finnes, he seeth further the curse of  
the law, and so he finds himselfe to be in bon-  
dage vnder Sathan, hell, death, damnation: at  
which most terrible sight his heart is smitten  
with feare and trembling, through the consi-  
deration of his hellish and damnable estate.

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**This** sorrowe if it continue and increase to some great measure, hath certaine Symptomes in the bodie, *a* as burning heate, *b* rowling of the intralls, *c* a pining and fainting of the solide parts.

### XI.

In the feeling of this sorrowe, three things are to bee obserued. The first, all men must looke that it be seriously & soundly wrought in their hearts: for looke as men vse to breake hard stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruse the heart of a poore sinner & bring it to nothing. And that this may so be, sorrow is not to bee felt for a brunt, but very often before the ende of a mans life. The godly man *d*from his youth suffereth the terrors of God. Iacob wrestling with the Angell gets the victorie of him, *e* but yet he is faine to go halting to his graue, and trale one of his loynes after him continually. *f*The paschall Lambe was neuer eaten without sowre hearbes, to signifie that they which will be free from the wrath of God by Iesus Christ, must feele continually the smart and bitterness of their owne sinnes. The second, all men must take heed, least whē they are touched for their sinnes, they besnare their owne consciences; for if the sorrowe be somewhat ouer sharpe, they shall see themselues euen brought to the gates of hell, and to feele the

*a* Job. 30.

*b* Gen. 30.

*c* Lam. 1.

*d* Ps. 11. 3.

*e* Ps. 11. 3.

*f* Ps. 11. 3.

*g* Ps. 11. 3.

*a* Ps. 11. 3.

*b* Gen. 30.

*c* Job. 30.

*d* Ps. 11. 3.

*e* Exo. 12. 3.

*f* Zach. 12. 10.

the pangs of death. And when a man is in this perplexitie, he shall finde it a most hard matter to be freed from it, without the merueilous power and strength of Christ Iesus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this distresse, and anguish of soule shall neuer escape it, as may appeare in Caine, Saul, Achitophel, Judas, and now of late in Iohn Hoffmeister a Monke, and Latomus, who for the space of certaine daies neuer left crying that he was damned, because that hee had wilfully persecuted the Gospell of Christ, and so hee ended his life. Therefore most worthie is Paules counsell for the moderating of this sorrowe: *g It is*

*sufficient* (saith he) *unto the incestuous man that* *g 2. Cor. 2.*  
*vers. 6, 7.*  
*he was rebuked of many, so that now contrariwise ye ought rather to forgive him and comfort him, least he should be swallowed up of ouermuch heavines.* And further he giueth another reason, which followeth, *lest Sathan should circumuent vs: for we are not ignorant of his enterprises.*

And indeed common experience sheweth the same, that when any man is most weake, then Sathan most of all bestirreth himselfe to work his confusion. The third is, that all men which  
1.  
are humbled haue not like measure of sorrow, but some more, some lesse. Iob felt the hand of God in exceeding great measure, when he cried, *h O that my griefe were well wised, and my* *h Iob. 6. 3.*

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1 Esai. 38.

Yer. 13. 14.

2 Act. 16. 14.

miserias were laid together in the ballance, for it would bee now heanier than the sand of the sea, therefore my words are now swallowed up, for the arrowes of the Almightye are in me, and the venome thereof doth drinke vp my spirit, and the terrors of God fight against me. The same did Ezechias, when on his death bed hee said, i bee brake all my bones like a Lson, and like a crane or a swallowe, so did I chatter, I did mourne like a dove &c. Contrariwise, the theefe vppon the Crosse, and Lydia in her conuersion neuer felt any such measure of gricte, for it is said of her, that Godk opened her hart to be attentive to that which Paule spake, and presently after she entertained Paule & Silas cheerefully in her house, which she could not haue done, if she had been pressed downe with any great measure of sorrowe: neither are any to dislike themselues, because they are not so much humbled, as they see some others; for GOD in great wisdom giueth to euery one which are to be saued, that which is conuenient for their estate. And it is often scene in a festered sore that the corruption is let out as well with the pricking of a small pin, as with the wide lance of a Raler.

### XII.

4. Holy dis-  
pauce.

The fourth thing in true humiliation is an holy desperation: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne:

spea-



speaking and thinking more vilely of himselfe than any other can doo; and heartily acknowledging himselfe to haue deserued not one on-ly but euen tenne thousand damnations in hell fire with the diuell and all his Angels. This was in Paule, when he sayd of himselfe that he was the *u chiefe of al sinners*. This was in Daniel, <sup>1. Tim. 1. Vers. 15.</sup> when in the name of the people of Israel hee praied and said, *x O Lord, righteousnes belongeth x Dan. 9. 7,* unto thee and to vs open shame, as appeareth this day. &c. Lastly, the same was in the prodigall child, who sayd, *y Father, I haue sinned against y Luk. 15.* beauen and against thee, and *? am no more wor- Vers. 19.* thie to be called thy sonne.

XIII.

Many are of opinion that this sorrowe for sin is nothing els but a Melancholike passion: but in trueth the thing is farre otherwise, as <sup>Sorrowe for sinne Melancholic.</sup> may appeare in the example of Dauid: who by all cōiectures was least troubled<sup>z</sup> with melancholic, and yet neuer any tasted more deepe-<sup>z 1. Sam. 16 Vers. 12.</sup> lie of the sorrowe and feeling of Gods anger for sinne than hee did, as the booke of Psalmes declareth. And if any desire to knowe the difference, they are to bee discerned thus. Sorrow 1. for sinne may bee where health, reason, senses, memorie and all are sound: but Melancholike passions are where the bodie is vn-sound, and the reason, senses, memorie, dulled and troubled. Secondly, sorrowe for sinne 2.

## *The estate of a Christian*

- is not cured by any Phisicke, but onely by the sprinkling of the blood of Iesus Christ: Melancholike passions are remooued by Phisicke, diet, musicke and such like. Thirdly, Sorrow
3. for sinne riseth of the anger of God, that woundeth and pearceth the conscience: but Melancholike passions rise onely of meere imaginations strongly conceiued in the braine. Lastly,
  4. these passions are long in breeding and come by little and little: but the sorrowe for sinne vsually commeth on a sudden as lightning into a house. And yet howsoeuer they are differing, it must bee acknowledged that they maie both concurre together: so that the same man which is troubled with Melancholie, maie feele also the anger of God for sinne.

### XIIII.

Thus it appeareth how GOD maketh the heart fit to receiue faith: in the next place it is to be considered how the Lord causeth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, GOD worketh foure things in the heart. First, when a man is seriously hūbled vnder the burden of his sin, the Lord by his spirite makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of Gods mercie in Christ: hee comes

1. Consideration of Gods mercie.

in the second place to see, feele, and from his heart to acknowledge himself to stand in need of Christ and to stand in neede of euerie drop of his most precious bloud. Thirdlie, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his merites: this desire is compared to a thirst: which is not onely the feeling of the drines of the stomack, but also a vehemēt appetite after drink, and Dauid fitlie expresseth it when hee saith, *b I stretched forth my hands vnto thee: my soule desireth after thee as the thirstie land.* Lastlie, after this desire he begins to pray, not for any worldly benefit, but onelie for the forgiuenes of his sinnes, crying with the poore publican, *O God be mercifull to mee a sinner.* Now this praier, it is made, not for one daye onely, but continuallie from daye to daye: not with the lippes, but with greater sighes and groanes of the heart than that they can be expressed with the tongue. Now, after these desires & praiers for Gods mercie, ariseth in the heart a liuelie assurance of the forgiuenes of sinne. For God, who cannot lie, hath made his promise: *Knock e it shall be opened: and againe: Before they call I will answere, and while they speake I will heare.* Therefore when an humbled sinner commes crying & knocking at his mercie gate for the forgiuenes of sinne, either then or shortly after the Lorde worketh in his heart a liuelie assurance

*2 Feeling of the want of Christ.*

*3 Desire.*

*a Reue. 21. 3 Verse 6.*

*Isay 55. 1. Luke 1. 33.*

*b Psal. 143. Verse 6.*

*4 Praier for the pardon of sinne.*

*A liuelie assurance.*

*e Math 7. Esay 65. 24*

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\* Re. 21. 6.  
Job. 4. 14.

rance therof And <sup>d</sup>whereas he thirsted in his heart, being scorched with the heate of Gods displeasure beating vpon his cōscience, Christ Iesus giuerh him to drinke of the well of the water of life freely: and hauing dronken thereof, he shal neuer be more a thirst, but shal haue in him a fountaine of water springing vp into euerlasting life.

### XV.

\* Luk. 4. 18.  
Math. 9. 11  
12.

For the better vnderstanding of this, that God worketh *sauius faith* in the heart of man after this manner; it must bee obserued that a sinner is compared \* to a sicke man oft in the scriptures. And therefore that the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his bodie before he can be cured of it, hee must see it, feelee paine of it, & be in a feare least it bring him into danger of death: after this, he shall see himself to stand in need of Phisick, & he longeth til he be with the Phisitian: when he is once come to him, he desireth him of al loues to helpe him & to shew the best skil he can: he will not spare for any cost: then hee yeelds himselfe into the Phisitians hands, perswading himselfe, that by Gods blessing, he both can and will helpe him: after this he comes to his former health againe. On the same manner, euery man is wounded with the deadly wound of sin at the very heart: and he that would be saued & escape damnation,

on, must see his sinne, be sorrowfull for it, and vtterlie dispaire of his own strength to attaine saluation thereby: furthermore hee must see himselfe to stande in neede of Christ, the good Phisition of his soule, and longe after him, and crie vnto him with deepe sighes and grones for mercie: after this, Christ Iesus will temper him a plaister of his own heart bloud; which being applied, hee shall finde himselfe reuiued, and shall come to the assurance of the forgiuenes of al his sinnes. So it was in Dauid, when hee repented of his adulterie and murder. First, GOD made him see his sinnes, for he saith, *c I knowe mine iniquities, and my sinnes are euer before mee.* <sup>*c Psalm. 51. Verse 3.*</sup> Secondly, hee felt Gods anger for his sinnes, *fmake me* (saith he) *f to heare ioye and gladnes, that the bones which thou hast broken may reioyce.* <sup>*f Verse 8.*</sup> Thirdly, he vtterly dispaired of his owne strength. in that he said, *stablish me with thy free spirit;* signifying thereby, vnlesse the Lord would stay him with his glorious power, he should run headlong to his owne confusion. Fourthly, hee comes to see himselfe stand in great neede of Gods fauour: *h one mercy will not content him: hee prayeth* <sup>*h Verse 1.*</sup> for the whole innumerable multitude of his mercies, to bee bestowed on him, to doo away his iniquities. Fifthly, his desire and his prayer for the forgiuenes of his sinne, are set downe in the whole Psalme. And in his praier  
he

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he gathereth some comfort, and assurance of Gods mercy towards himselfe, in that he saith,  
*Verse 17.* *the sacrifices of God are a contrite spirit : a contrite and broken heart O God, thou wilt not despise.*

### XVI.

*Degrees of faith.*

*Reuel. 12.*

*Verse 2.*

*Gal. 4.*

*Verse 19.*

*1. Cor. 3.*

*Verse 2.*

*1. Ephe. 4.*

*Verse 13.*

There are diuers degrees and measures of this vnfaigned faith, according as there bee diuers degrees of Christians: some pare yet in the wombe, and haue *their mother* the Church *traueling of them*: some *are new borne babes feeding on the milke* of the word: some are *perfect men in Christ, come to the measure of the age of the fulnes of Christ.*

### XVII.

*The least measure of faith.*

*1. Matth. 17.*

*20.*

*1. Esa. 43. 2.*

*2. Matth. 8.*

*25.*

The least measure of faith that any Christian can haue, is compared to the *graine of mustard seede*, the least of all seedes: and to *flaxe* that hath fire in it, but so weake that it can neither giue heate, nor light, but only maketh a smoake, and is called by the name of a *little faith*: & it may be thus described, when  
 “ a man of an humble heart dooth not yet feele  
 “ the assurance of the forgiuenes of his owne  
 “ sinnes, and yet he is perswaded they are *pardonable*, desiring that they might bee pardoned:  
 “ and therefore praierh to God, that hee would  
 “ pardon them, and giue him strength to leaue  
 “ them.

### XVIII.

## XVIII.

A little faith may more plainly be knowne by considering these foure poynts : first that it is onely in his heart, who is humbled for sinne: *\*for the Lorde dwelleth with him, that is of a contrite and humble spirit, to receiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersion, and calling to Christ, after which hee is to growe from faith to faith. Thirdly, this faith though it be in the heart, yet it is not so much felt in the heart: this was in Dauid at some times, *γ my God, my God, why hast thou forsaken mee,* faith he? The first words *my God, my God,* are speeches of faith: yet the latter, *why hast thou forsaken me?* shewe that then he had no feeling of Gods mercie. A little faith then is in the heart of a man, as in the spring time the fruite is in the bud, which yet appeareth not. but only hath his nature and substance in the bud. Lastly, the beginnings and seeds of this faith are three.

*γ Esay 58.  
Verse 17.*

*γ Psal. 22.  
Verse 1.*

The first is a perswasion, that a mans owne finnes are pardonable: this perswasion though it be not faith, yet it is a good preparation to faith: For the wicked cut themselues off quite from Gods mercie, in that with Cain a they say, their finnes are greater, than that they can be forgiven. The second is a desire of the fauor and

*1 A perswasion  
that sinne  
is pardonable.*

*a Gen. 4. 13.*

*2 A desire  
of grace.*

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*b Matt. 5. 6.*

*Luk. 1. 53.*

*Psa 145. 19*

*Psal. 10. 17*

*and 38. 9.*

*Num 23. 9.*

*3 Praier  
for pardon.*

*6 Ro. 8. 25.*

*d Eph. 3. 17.*

*\* Ge. 25. 22.*

and mercie of God in Christ, & of the meanies  
to attaine to that fauour. *b* This desire is a  
speciall grace of God, and it hath the promise  
of blessednes; and it must bee distinguished  
from that desire which wicked men haue: who  
though they desire life eternall, as Balaam did,  
yet they cannot desire the meanies, as faith, re-  
pentance, mortification, &c. The third is praier  
for nothing in this world, but onely for the  
forgiuenes of their sinnes with great sighes  
and grones, from the bottome of the heart,  
which they are not able to expresse, as they  
feele them. Now this heartie praying and de-  
sire for the pardon of sinne can neuer come  
from the flesh but onely from the spirit, who  
*c* stirreth vp these heauely motions of longing,  
desiring, sighing after remission of sinne: and  
all other graces of God, which hee bestoweth  
vpon his children. And where the spirite of  
Christ dwelleth there must needs be faith, for  
*d* Christ dwelleth in the hearts of the faithfull  
by faith. Therefore as Rebecca, *\* when she felt*  
the Twins striue in her wombe, though it pai-  
ned her, yet she knewe, both that she had con-  
ceaued, and that the children were quicke in  
her: so they who haue these motions, and holy  
affections in them before mentioned may as-  
sure themselues, that the spirit of God dwel-  
leth in them, and consequently that they haue  
faith though a weake faith.



## XIX.

Examples of this small faith are euident in the Apostles, who though they beleued that Christ was the sauour of the world, yet they were ignorant of his death and resurrection, which are the chiefe meanes of saluation.

<sup>a</sup> *Matth. 16*

<sup>f</sup> *Matth. 17.*

23.

*Luke 9.45.*

After his resurrection they were ignorant of his ascension, & of his spirituall kingdome, for they dreamed of an earthly kingdome; and at his death they al fled from him, & Peter fearefully denied him. They being in this estate are not saide to haue no faith but to be of <sup>b</sup> little faith.

<sup>b</sup> *Act. 1.6.*

<sup>b</sup> *Mat 8.25*

Another example we haue in Dauid, who hauing continued a long space in his two great sinnes. adultery and murther, was admonished therof by Nathan the Prophet: being admonished he confessed his sinnes, & straightway Nathan declared vnto him from the Lord the forgiveness of them. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and praieeth most earnestly for the forgiveness of those & al other his sins, euen as though it had not been true, that they were forgiven, as Nathan tolde him: The reason is: howsoever they were remitted before God, yet Dauid at his first repenting of them felt none assurance in his heart of the forgiveness of them, onelie hee had a perswasion, that they might be pardoned. And therefore hee vehementlie desired and praied to the Lord, to remitte them, and

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and to sanctifie him anew. This then being the least measure of faith, it must be remembered, that he who hath not attained to it, hath as yet no sauing faith at all.

### XX.

*The greatest measure of faith.*

The greatest measure of faith is a full perswasion of the mercy of God. For it is the strength and ripenes of faith. Rom. 4. verse 20. 21. *Abraham not weake in faith, but being strengthened in the faith, was fullie perswaded, that he who had promised was able to doo it:* This full assurance is when a man can say with Paule, *I am perswaded that neither life nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the loue of God, which is in Christ Iesus our Lords.* And least any should thinke, this saying is peculiar to Paule, the whole Church, in the canticles, vseth the same in effect: saying, *Loue is strong as death, iealousie is as cruel as the grave, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man should give all the substance of his house for loue, they would contemne it.*

*2 Cant. 2.  
Verse 6. 7.*

### XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience

conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paule declareth to the Romans: <sup>1 Rem 5.</sup> in afflictions God <sup>vers. 43.</sup>

sheds abroad his loue in their hearts, by the holie Ghost, which is giuen to them: hence ariseth patience, from patience commeth experience, from experience hope, & hope neuer maketh ashamed, or disappoynteth him of eternall life. This is euident in Dauids practise:

*"Doubtlesse, faith bee, kindness and mercy shall followe me all the daies of my life, and I shall liue a long season in the house of the Lord.* <sup>psal. 138.</sup> Marke this <sup>verse 6.</sup>

his resolute perswasion: and consider how hee came vnto it: namely by experience of Gods fauour at sundry times, and after sundrie manners. For before he set downe this resolution, he numbred vp diuers benefites receaued of the Lord: that <sup>psal. 23.</sup> <sup>3, 3, 4.</sup> he fed him in greene pastures, and led him by the refreshing waters of Gods word: that he restoreth him and leadeth him in the pathes of righteousness: that he strengtheneth him in great dangers, euen of death, and pferueth him, that in despight of his enemies, he enriched him with many benefits. By meanes of al these mercies of God bestowed on him he came to be perswaded of the continuance of the fauour of God towards him.

Againe Dauid said before king Saul, <sup>1 Sam. 17</sup> <sup>33.</sup> let no mans heart faile him because of Goliath: Thy seruāt wil

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- goe and fight with the Philistine. And Saule  
p Verse 33. saide to Dauid: Thou art not able to goe against  
this Philistine to fight with him: for thou art but  
a boy, and he is a man of war from his youth. Da-  
uid answered, he was able to fight with, and to  
slaie the vncircumcised Philistine. And the  
ground of his perswasion was taken from ex-  
p Verse 34. perience: for thus he said: ¶ Thy seruant kept  
his fathers sheepe, and there came a Lyon, and  
likewise a beare and tooke a sheepe out of the flock,  
p Verse 35. And I went out after him and smote him, and  
tooke it out of his mouth, & when he arose against  
me, I caught him by the beard, and smote him and  
p Verse 36. slewe him. ¶ So thy seruant slew both the Lion and  
the Beare: Therefore this vncircumcised Phil-  
istine shall be as one of them, seeing he hath railed  
on the host of the liuing God. The like proceed-  
ing must be in matters concerning eternall life.  
Little Dauid resembleth euery Christian: Go-  
liah & the army of the Philistines resembleth  
Sathan and his power. He therefore that will  
be resolu'd, that he shall be able to ouercome  
the gates of hell, and attaine to life euerla-  
sting, must long keepe watch and ward ouer  
his owne heart. and hee must fight against his  
own rebellious flesh, & crucifie it: yea he must  
haue experiences of Gods power strength-  
ning him in many temptations, before he shall  
be assured of his attaining to the kingdome of  
heauen.

## XXII.

Thus much concerning faith it self: now followe the fruites & benefits of faith. By meanes of this speciall faith the elect are truly <sup>a</sup> ioyned vnto Christ, and haue an heavenly communion and fellowship with him, & therefore doo in some measure inwardly feele his holie spirite moouing and stirring in them, as Rebecca felt the Twins to stirre in her wombe. Christ is as <sup>c</sup> the head in the bodie: euery beleeuers as a member of the same body: now as the head giueth sense and motion to the members, and the members feele themselves to haue sense, and to moue by meanes of the head, so dooth Christ Iesus receiue and quicken euery true beleeuers, and by his heavenly power maketh him to do the good which he dooth. <sup>d</sup> And as from the stocke sappe is deriued to the graft, that it may liue and growe, and bring forth fruite in his kinde: so doo all the faithfull that are grafted into Christ the true Vine. And as the graft loseth his wilde nature, and is changed into the nature of the stocke, and bringeth forth good fruit, so in like manner it is with them that are in Christ, who by little and little are whollie renewed <sup>e</sup> from euill to good.

## XXIII.

The elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Justification, Adoption, Sanctification. Justification*

<sup>a</sup> Eph. 3. 17  
Vnion with  
Christ.

<sup>b</sup> Eph. 3. 20.  
Ephes. 1. 19  
1. Cor. 13.

16.  
<sup>c</sup> Ep. 1. 22  
23

Communion  
on with  
Christ.

<sup>d</sup> Rom. 8. 4.  
3.  
Job. 15. 1, 2.

Eph. 4. 15.  
16.

<sup>e</sup> Act. 15. 9.

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is, when the elect being in themselves rebellious sinners, & therefore firebrands of hell fire, and Gods owne enemies, <sup>1. Cor. 1. 30.</sup> by Christ they are accepted of the Lord as perfectly pure and righteous before him. <sup>2. Cor. 5. 21.</sup>

### XXIII.

*Iustificatio.* This Iustification is wrought in this manner. Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In sinne, there are three things which are hurtfull to man: the first is *Condemnation*, which cometh of sinne: the second is, the *disobedience* of the lawe in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. <sup>a Luk. 1. 35</sup> Now Christ Iesus is perfectly righteous, <sup>Colos. 2. 9.</sup> and in him a sinner may finde three inestimable benefits answerable to the three former evils. <sup>Iob. 4. 14.</sup> First, *the sufferings of Christ* vpon the Crosse, sufficient for all mens sinnes. <sup>Mar. 2. 17.</sup> Secondly, *the obedience of Christ* in fulfilling the lawe. Thirdly, *the perfect holines* of the humane nature of Christ: these are three soueraigne medicines to heale all wounded consciences: and they are as three running streames of living water to bathe & to supple the bruised & contrite heart. <sup>b Colos. 2. 14</sup> Now commeth faith, and first laieth hold of the sufferings of Christ, & so a sinner is freed from the *punishment and guilt of sin*, and

and from eternall damnation, and thus the first deadly wound is cured. <sup>c</sup>Againe, faith laieth hold of the perfect obedience of Christ, in fulfilling the Lawe, and thus the second wound is cured. <sup>d</sup>Thirdly, faith applieth the *holines* of *Christ's humane nature* to the sinner, and then his nature is accepted of God as perfectly sanctified, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

## XXV.

From true iustification, proceede <sup>e</sup>many other benefits, and they are either outward, or inward. Outward benefites are three. The first is *Reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is arrayed with the perfect righteousness of Christ. The second is, that afflictions to the faithfull are no punishments for sinne, but onely fatherly and loving chastisements. For the guilt and punishment of sinne was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one fault twice, once in Christ, and the second time vpon the Christian: which thing dooth not agree with his iustice: it remaineth therefore that afflictions are onelie corrections in the faithfull. The third benefit is, that the man iustified dooth <sup>h</sup>deserue and merite at Gods hands

<sup>c</sup> Rom. 4. 18.

19.

Matt. 3. 15.

Phil. 2. 8.

Esa. 53. 11.

<sup>d</sup> Rom. 8. 1.

2. 3.

Ioh. 27. 19.

<sup>e</sup> Rom. 5. 1.

2. 3. 4. 5. 6.

<sup>f</sup> Reconciliation.

1. 2. Cor. 5.

18.

<sup>g</sup> Rom. 5. 10

11.

2. Cor. 6. 9.

Heb. 12. 6.

2. Sam. 7. 14.

2. Sam. 12.

13. 14.

<sup>h</sup> Afflictions onely chastisements.

3. Merite in Christ.

<sup>h</sup> Mark. 19.

28. 29.

Apo. 22. 13

and 21. 6.

## *The estate of a Christian*

*hands* the kingdome of heauen. For being made perfectly righteous in Christ, hee must needs *merite eternall life in and by Christ*. And therefore Paul called it the iustification of life. Roim, 5. 18.

### XXVI.

Inward benefits proceeding from iustification, are those which are inwardlie felt in the heart, and serue for the better assurance of iustification, and they are principallie five. The

*Peace of  
conscience.*

1. first is, *Peace and quietnes of conscience*. As all men naturallie in Adam are corrupt, so all men naturallie haue corrupt and defiled consciences, accusing them and arraighning them before Gods iudgement for their sinnes: in such wise that euery suspicion of death and feare of imminent danger maketh a naturall man stand agast at his witts end, knowing not what to do: but by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the disquiernes of his conscience is appeased, and hee hath an inward peace in all extremities, which cannot be taken from him.

*1 Heb. 10. 22*

*Rom. 5. 1.*

*Rom. 15. 16*

### XXVII.

*A difference  
betweene a  
dead conscience, and a  
quiet conscience.*

The slumbring and dead conscience is much like to the good conscience pacified, and many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himself, whether his conscience was afflicted



afflicted with the sense of Gods iudgements, and  
 pressed downe with the burden of his sinne  
 before he came to that quietnes: for then hee  
 may be in good hope, that it was the Spirite of  
 God who brought that peace, because GOD  
 hath promised *I haue wil dwel with the hum-  
 ble and contrite, to reuiue and quicken them.* But  
 if he haue alwaies had that peace from the be-  
 ginning of his dayes. hee may easilie deceiue  
 himselte, by taking the numnesse and securitie  
 of a defiled conscience, for true peace of con-  
 sciencede. Secondly, let him search from whence  
 this peace of his conscience proceedeth. <sup>2</sup> For  
 if it come from any thing else but from the  
 certaintie of the remission of sinne, it is no  
 true peace: as many, flattering themselues in  
 sinne, and dreaming of a pardon, are ther cup-  
 on quieted, and the Diuell is readie enough to  
 put this into their mindes: but this can be no  
 true peace. Thirdlie, let him examine himself,  
 if he haue a care to keepe a good conscience:  
 which if hee haue, he hath also receiued from  
 the Lord a good and a quiet conscience. <sup>b</sup> For  
 if God bestowe vpon any man a gift concer-  
 ning his saluation, he giueth him also a care to  
 keepe it.

## XXVIII.

The second inward benefit is <sup>i</sup> *An entrance  
 into Gods fauour*, & a perseuerance in it, which  
 is indeede a wonderfull benefite. When a

<sup>f</sup> *Ioh. 7. 37.*<sup>E</sup> *Isa. 57. 15*<sup>2.</sup><sup>B</sup> *Rom. 5. 1.**Heb. 9. 14.*<sup>h</sup> *Act. 23. 1.*  
*and 24. 10.*<sup>ii.</sup><sup>i</sup> *Eph. 3. 12.**Rom. 5. 2.*<sup>2</sup> *Entrance  
with bold-  
nes into  
Gods pre-  
sence.*

## The estate of a Christian

man commeth into fauour with his Prince, then hee is bolde to come vnto his Prince, and hee may haue free accesse vnto his presence, and he may sue to his Prince for any benefite or preferment whereof hee standeth in neede, and may obtaine it before any other: so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, doo boldlie approach into Gods presence, and they are readie to aske, and sure to obtaine any benefite that is for their good.

III. <sup>1</sup> The third is a *spirituall ioye in their hearts*, euen then when they are afflicted: because they looke certainly to obtaine the kingdome of heauen. The fourth is <sup>1</sup> that *the loue of God is shed in the hearts* of the faithfull by the holie Ghost: that is, that the holy Ghost doth make the faithfull very euidentlie to fee'le the loue of God towards them, and dooth as it were, fill their hearts with it.

### XXIX<sup>a</sup>

The second maine benefit is <sup>2</sup> *Adoption* whereby they which are iustified, are also accepted of God as his owne Children. From *Adoption* proceed many other benefits. First the elect childe of GOD hereby is *made a brother* to Christ. Secondly, he is a king & the kingdome of heauen is his inheritaunce. Thirdly, he is *Lord ouer all creatures*, saue Angels Fourthly, the holie *Angels minister vnto him* for his good: they

gard

<sup>a</sup> Job. 1. 12.

Gal. 3. 26.

1.  
Heb. 2. 11,

12.

2.

1. Pet. 2. 9.

3.

Heb. 6. 7, 8.

4.

1. Cor. 3. 22.

Heb. 1. 14.

gard him & watch about him. Fifthly, all things, <sup>5.</sup>  
 yea grievous afflictions and sinne it selfe, turne <sup>Rom. 8. 28.</sup>  
 to his good; though in his owne nature it bee <sup>2. Cor. 12. 7</sup>  
 neuer so hurtful: <sup>b</sup> and therefore death (which <sup>Heb. 2. 15.</sup>  
 is most terrible) vnto him is no entrance into <sup>1. Cor. 15.</sup>  
 hell, but a narrowe gate to let him into euerla- <sup>34.</sup>  
 sting life. Lastly, being thus adopted, he may <sup>6.</sup>  
 looke for comfort at Gods hand answerable <sup>Rom. 5. 5.</sup>  
 to the measure of his affliction: as GOD hath <sup>1. Cor. 10.</sup>  
 promised. <sup>10.</sup>

## XXX.

The inwarde assurance of Adoption is by <sup>Assurance</sup>  
 two witnesses. The first is our spirit, that is, an <sup>of adoption.</sup>  
 heart and conscience sanctified, by the sprinck-  
 ling of the blood of Christ. Now, because it  
 commeth to passe that the testimonie of our  
 spirit is feeble and weake, God of his goodnes  
 hath giuen his owne spirit to be a fellowe wit-  
 nes with our spirit: for the elect haue in them- <sup>The spirit</sup>  
 selues the spirit of Iesus Christ, testifying vnto <sup>of adoption.</sup>  
 them and perswading them that they are the  
 adopted children of God. <sup>c</sup> For this cause the <sup>Ro. 8. 16.</sup>  
 holy Ghost is called the *spirit of adoption*, be- <sup>Gal. 4. 6.</sup>  
 cause it worketh in vs the assurance of our <sup>1. Pet. 3. 21.</sup>  
 adoption: <sup>d</sup> and it is called a pawne or earnest. <sup>2. Cor. 1.</sup>  
 For as in a bargaine, when part of the price is <sup>21.</sup>  
 paid in earnest, then assurance is made, that  
 men will pay the whole: so when the childe of  
 God hath receiued thus much from the holie  
 Ghost to be perswaded that he is adopted and  
 chosen

## *The estate of a Christian*

chosen in Christ, hee may bee in good hope, and he is alreadie put in good assurance, fullie to enjoy eternall life in the kingdome of heauen.

*• Rom. 8. 23*

*1. Ioh. 3. 2.*

*Galos. 3. 3.*

*1. Cor. 3. 1.*

*Eph. 4. 14.*

e Indee de this testimonie is weake in most men, and can scarce bee perceued : because most Christians, though they may be old in respect of yeres, yet they are babes in Christ, and not yet come to a perfect growth : and may finde in themselues great strength of sinne, and the graces of God to bee in small measure in them. And againe, the children of God being most distrest, as in time of triall, and in the houre of death, then the inward working of the holy Ghost is felt most euidently. But a reprobate cannot haue this testimonie at all : though indeed a man flattereth himselfe, and the diuell imitating the Spirit of God, doth usually perswade carnall men and hypocrites that they shall be saued. But that diuellish illusion, and the testimonie of the Spirit may bee discerned by two notes. The first is heartie and seruient prayer to GOD in the name of Christ. For the same spirit that testifieth to vs that we are the adopted children of God, doth also make vs crie, that is, seruently with grones and sighes filling heaven and earth, pray to God. Now, this heartie, seruient and loud crying in the eares of God, can the Diuell giue to no hypocrite : for it is the speciall marke of the Spirit

*Labour in  
prayer: for  
it is the pro-*

Spirit of GOD. The other note is, that they which haue the speciall testimonie from the Spirit of GOD, haue also in their hearts the same affections to God, which children haue to their father: namely, loue, feare, reuerence, obedience, thankfulness, for they call not vpon God, as vpon a terrible Iudge, but they crye Father, Father. And these affections they haue not, whom Sathan illudeth with a phantastical imagination of their saluation: for it may be, that through hypocrisie, or through custome, they may call GOD Father, but in trueth they cannot doo it.

XXXI.

The elect being thus assured of their adoption and iustification, are indued with hope: by which they look patiently for the accomplishing of all good things which GOD hath begun in them. And therefore they can vndergoe all crosse and afflictions with a quiet and contented minde: because they knowe that the tyme will come when they shall haue full redemption from all euills. This was the patience of Pauls hope, when he said, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wilde beasts, and now heard the Lyons roaring, he boldly and yet patiently said; *I am the*

*per spirit of adoption: and in prayer wee shall most of all feeble the spirit of adoption.*

*Hope.*  
Rom. 8.  
25 & 5.5.  
2 Cor. 5.6, 7  
Heb. 11.1.

1. Thess. 1.  
3.  
Rom. 8.38.

*Wheate*

## The estate of a Christian

*wheate of Christ, I shall be ground with the teeth of wilde beasts, that I may bee found good bread.*

Allo the same was the patience of the blessed Martyr S. Laurence, who like a meeke Lambe suffered himselfe to bee tormented on a fierie gridiron: and when he had been pressed down with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to be tormented, on this wise:

*This side is now roasted enough,  
turne vp O tyrant great:  
Assay, whether roasted or rawe  
thou thinkest the better meate.*

### XXXII.

*Sanctification.* The third maine benefit, is a inward *Sanctification*: by which a Christian in his minde, in his will, and in his affections is freed from the *bondage and tyrannie* of sinne and Sathan, and is by little and little inabled through the spirit of Christ to desire and approoue that which is good, and to walke in it. And it hath two parts. *b Gal. 5. 24. Col. 3. 5. Eph. 1. 1. 1 Cor. 13. 45.* *b* The first is *Mortification*, when the power of sinne is continually weakned, consumed, and diminished. *c* The second is *Viuification*, by which *inherent righteousness* is really put into them, and afterward is continually increased.

### XXXIII.

*Mortification.* This sanctification is wrought in all Christians after this manner. After that they are ioyned to Christ, and made mysticallie bone of

of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his workes are principally three. First, <sup>d</sup> he causeth his owne death to worke effectually the death of all sinne, and to kill the power of the flesh. For it is as a Corrasive, which being applied to the part affected, eateth out the venime & corruption: and so the death of Christ by faith applied, fretteth out and consumeth the concupiscence and the corruption of the whole man. \* Secondly, the buriall of sinne, as it were in a graue. \* Thirdly, his Resurrection sendeth a quickning power into them, and to make them rise out of their sin, in which they were dead and buried, to worke righteousness, and to liue in holines of life. Lazarus body lay foure daies, and stanke in the graue, yet Christ raised it and gaue him life againe, and made him doo the same workes that liuing men do: so also Christ dealeth with the soules of the faithfull; they rotte and stinke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heavenly life into them, and maketh them actiue and liuely to doo the will of God in the workes of Christianitie, and in the workes of their callings. And this sanctification is throughout the whole man: in the spirit, soule, & mind. 1. Thes. 5. 23. And here the spirit signifieth the minde & memorie, the soule, the will and affections.

<sup>d</sup> Ro. 6. 3, 4.  
Col. 2. 12.  
Eph. 3. 3. 5.

*Visification  
in the first  
resurrection.*  
<sup>e</sup> Phi 3. 10.  
Rom. 6. 4.

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XXXIIII.

The sanctification of the minde is the enlightning of it with þ true knowledge of Gods word. It is of two sorts either *spirituall vnderstanding*, or *spirituall wisdom*. *Spirituall vnderstanding* is a general conceiuing of euery thing that is to bee done or not to bee done, out of Gods word. *Spirituall wisdom* is a worthie grace of God, by which a mā is able to vnderstand out of Gods word, what is to be done, or not to be done in any particular thing, or action, according to the circūstances of person, time, place, &c. Both these are in euery Christian, otherwise Paul would neuer haue praied for the Colossians, & That they might bee fulfilled With knowledge of Gods Will, in all wisdom and spirituall vnderstanding. In both these excelled Dauid, who testified of himselfe, that Gods word was a lanterne to his feete, and a light to his path: and that in God by his commaundements had made him wiser than his enemies: that hee had more vnderstanding than al his teachers: because Gods testimonies were his meditations, n that he vnderstood more than the auncient, because he kept Gods precepts. The properties of the mind enlightened are specially two. The first is, that by it a Christian sees his own blindness, ignorance, vanitie, as appeareth in Dauid who being a prophet o<sup>r</sup> God, yet praied to open mine eyes (O Lord) that I may see the wonders of

2 Col. 1. 9.

1 Psal. 119.

105.

myers. 98.

99.

100.

11.



of thy law. And hence it is that the godly so much bewailed the blindnes of their mindes. Contrariwise, the wicked p man in the midlt of his blindnes, thinks himself to see. The second is p the mind runneth & is occupied in a continual meditatio of Gods word So Dauid saith, *the righteous mans delight is in the lawe of the Lord, & in his law doth he meditate day & night* <sup>Psalm. 119.</sup>

XXXV.

The memorie also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will : whereas naturally it best remembreth lewdnes, and wickednes, and vanitie. This holie memorie was in Dauid : *I haue hid thy promises in mine heart,* <sup>Psalm 119.</sup> *that I might not sinne against thee.* And Marie <sup>vers. 11.</sup> *Kept all the sayings of Christ and pondered them in her heart.* And to the exercise of this memorie, Salomon hath a good lesson : *My son hearken vnto my words, incline thine eares vnto my sayings: let them not depart from thine eyes, but keepe them in the midst of thine heart.* <sup>Prov. 2.1.</sup>

XXXVI.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth in that it is so farre soorth freed from sin, that it can will and choose that which is good and acceptable to God, and refuse that which is euill, according to that of Paule, *It is God, which worketh in you the will and the deede, euen* <sup>Phil. 2.13</sup>

## The estate of a Christian

of his good pleasure. Now, if a man be considered naturally, he can neither will, nor performe that which is good, but onely that which is euill, x for hee is sold vnder sinne, as the Oxe or the Ass, and committeth iniquitie, as the fish draweth in water, yea he is in bondage vnder Sathan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his body to his cursed will: so that for his life, he is not able to doo any thing, but sinne and rebell against God. And it must bee remembred, that although the Christian mans will be freed in part from the bondage of sinne in this life, yet it shall not be free from the power of sinne vntil the life to come, for y Paul that wor-thie Saint saith of himselfe being regenerate, that he was carnall and sold vnder sin.

### XXXVII.

*Sanctifica-  
tions of the  
affections.*

*2 Rom 12 9*

*a Ro. 12. 15.*

*b Luk. 10.*

*20.*

*c Psa. 143. 6*

*d Esai. 66. 2*

*e Psal 43. 2*

*f 1. Pet. 2. 2.*

*g Psal. 119.*

*116.*

Sanctified affections are known by this that they <sup>a</sup> are mooued and inclined to that which is good, to imbrace it: and are not commonly affected and stirred with that which is euill, vnlesse it be to eschew it. Examples hercof are these which follow. <sup>a</sup> To reioyce with them that reioyce. And to weepe with them that weepe. <sup>b</sup> To reioyce, because a mans name is writtē in heauen. <sup>c</sup> To desire Gods presence and fauour, as the drie land desireth water. <sup>d</sup> To feare and tremble at Gods word. <sup>e</sup> To long and to faint after the places where God is worshipped. <sup>f</sup> To bee vexed in soules from

from day to day in seeing and hearing the unlaw-  
full deedes of men: and to shed rimers of teares be-  
cause men breake Gods commaundements. g In  
feruencie of spirit to serue the Lord. h To put on  
the bowells of compassion towards the miseries of  
men. i To bee angrie and sinne not. k To sorrowe  
for the displeasing of God. l To loue the brethren  
in Christ. m To admire at the word of God. n To  
loue Gods commandements aboue gold. o To ad-  
mire at the graces of God in others. p In feare to  
serue God, and to reioyce in trembling. q To walk  
in the feare of God, and to be filled with the ioy of  
the holy Ghost. r To bee heauie through manifold  
temptations. s To reioyce in being partaker of the  
sufferings of Christ. t To waite on the Lord, to re-  
ioyce in him, and to trust in his holynome. u To  
waite for the full redemption. x To sigh desiring  
to enioy eternall life. y To loue the habitation of  
Gods house, and the place where his honour dwel-  
leth. z To esteeme all things as losse and dung in  
respect of Christ.

8 Ro. 12. 11.

h Col. 3. 12.

i Ephe 4. 26

k 2. Cor. 7.

11.

l 1. Ioh. 3. 14

m Psal. 119

128.

n Vers. 127.

o Mat 8. 10

p Psal. 2. 11

q Act. 9. 31.

r 1. Pet. 1. 6.

s 1 Pe. 4. 13

t Psal 33.

20. 21.

u Ro. 8. 23.

x 2. Cor. 5. 2

y Psal. 86. 8

z Phil. 3. 8.

### XXXVIII.

But among all these sanctified affections,  
there are foure specially to bee marked. The  
first is a zeale for Gods glorie: by which a  
Christian is thus affected, that rather thā God  
shall loose his glorie, hee is content to haue his  
owne soule damned. As it was with Moses,  
who feared, least God should loose his glorie,  
if he did vtterly destroy the Israelites for their

Zeale for  
Gods glorie

F

Idola

## *The estate of a Christian*

Idolatrie: whom he had chosen to be his people, and therefore in this respect praised vnto the Lord. <sup>a</sup> *Therefore now if thou pardon their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee rase me out of the booke which thou hast written.* <sup>b</sup> And Paule could haue wished with all his heart to be cut off from all fellowship with Christ, and to be giuen vp to eternall destruction, for his countrie men the Iewes, and for Gods glorie specially. Some may say this affection is not common to all, but particular to such as are led with such an affection, as these holie men were led, and which haue their hearts so pearced and kindled with diuine loue, and so rauished with the same out of themselves, that they forget all other things, yea theselues hauing nothing before their eyes but GOD, and his glorie. To this I answere that this affection is common to all, though the measure of it bee diuers, in some more, in some lesse: which appeareth in that our Sauiour Christ teacheth euery one in his prayer which hee made, before hee craue any other thing, either concerning GOD, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselves, their owne pleasure and profite; their saluation or damnation: and with an heartie affection, to seeke after the glory of God in al their doings,

doings, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare vnto them: If any thinke it strange that Moses; Paule, or any other should be content to fall into miserie, to loose their liues, and to bee cast into eternall perdition, in hell fire, with reprobate and damned spirites, rather than Gods honour should be turned into dishonour and blasphemie: let them consider that wöderful is the power of true loue, *which* c 1. Cor. 13. Vers. 7. d Cant. 8. Vers. 6, 7. makes all things easie: d which is as strong as the graue, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole sea of waters cannot quench. And the loue which these men had to GOD did so rauilla them, that they felt no feare of hell fire.

XXXIX.

The second affection is the feare of God, a *The feare of God.* most excellent and wonderfull grace of God. Salomone matcheth it, yea and preferreth it e Eccle. 12. 14. too, before all things in this worl'd, making it the end of all. Without it a man cantot bee wise, it is the first steppe to wisdome, *fin it is* f Pro. 14. 26 assured strength: also it is a wellspring of life to eschewe the snares of death. The Churches of Iudza being in peace, were edified, and walked in the g feare of GOD, and were abundantly filled with the comfort of the holy Ghost. g Act. 9. 31. In this feare of GOD there bee two partes: The first is a perswasion in the heart, that a

## *The estate of a Christian*

- man is in Gods presence, and when any by infirmities forgets GOD, a drawing of himselfe into Gods presence. As it was in Dauid, <sup>b</sup> *1 Psal. 26. 8* *I haue (saith he) set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide.* And this his being in the presence of God, he setteth downe most excellently in the 139. <sup>i</sup> *Psalm.* <sup>k</sup> *Abraham* <sup>l</sup> *Gen. 5. 22.* *Enoch walked with God.* <sup>m</sup> *Gen. 17. 1* *is commaunded to walke before God, and to bee vpright.* The second part of the feare of God is, in Gods presence to stand in awe of him; which is when a man takes heede to his waies least he offend God. This aduise Dauid giues to Saules Counsellors. <sup>n</sup> *1 Psal. 4. 4.* *Stand in awe and sinne not.* Pharao commanded the Midwiues of Egypt to kill all the male children of the Israelites at the birth: they did it not, because <sup>o</sup> *Exo. 1. 17.* *they stood in aw of God, fearing to displease him.* And hence it is that the <sup>p</sup> *Esay. 66. 3* *godly heare Gods Word with feare and trembling.*

### **XL.**

*Hatred of sinne.*

The third is, the hatred and detestation of sinne, specially of a mans owne corruptions: wherewith a Christian is so turmoyled, that in regarde of them & for no other cause, he most heartily desireth to bee soorth of this most miserable world, that he may bee disburdened of his sinne, and leaue off to displease God. Paule feesles in himselfe a huge masse of deadlie corruption, it makes him deeme himselfe most mis-

miserable, and to mourne because he was not deliuered from it, saying, *Oh miserable man* o Rom. 7. 24  
*that I am, who shall deliuer me from this bodie of death?* Again, it is sinne that makes the Church complaine *that p she is blacke, that the Sun hath* p Cant. 1. 4.  
*looked upon her, and therefore she cries,* *q Come* q Reue. 22.  
*Lord Iesus, come quickly.* 20.

XLI.

The fourth is, ioy of heart, in consideration of the heerenes or presence of the terrible day of iudgement. The <sup>a</sup>reprobate either trembleth at the consideration of the day of iudgement, or els in the securitie of his heart hee regardeth it not. And when he shall see the signes of the comming of Christ, <sup>b</sup>his heart shall faile b 2. Tim. 4. 8  
*him for very feare, and he shall call the billes to* 2. Cor. 5. 6. 7  
*fall vpon him:* but contrariwise, the faithfull c Luk. 21.  
*loue the second comming of Christ,* and therefore waite and long for it: and when they shall see the signes of it, they shall <sup>\*</sup>lift vp their heads, \* Luk. 21.  
*because the full accomplishment of their redemption is at hand.* 28.

XLII.

The sanctification of the bodie is when <sup>d</sup>all Sanctification of the bodie.  
the members of it are carefully preserued from beeing meanes to execute any sinne: and are made the instruments of righteousness and holines. So Paule praied for the Thessalonians, d Rom. 6. Vers. 19.  
*that they might knowe how to possesse their vessels in holinesse, and in honor, and not in the lust of* e Thess. 4. 4.

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*I Job. 31.  
Vers. 1.*

concupiscence, as the Gentiles doe which knowe not God. And Iob I made a covenant with his eyes not to looke on a woman. In whose example it appeareth how euery member is to bee kept pure and holie.

### XLIII.

*A consolati-  
on.*

*i Rom. 8. 3.  
Vers. 1.*

If any humbled Christian find not this measure of sanctification in himselfe, yet let him not bee discouraged. For if any man haue a willingnes, and a desire to obey Gods commandements, hee hath the spirit, and he who hath the spirit is in Christ, and hee who is in Christ shall neuer see damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. God will approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

### XLIIII.

*Repenti-  
ance.*

*i Act. 26. 20.*

*i Psal. 119.  
Vers. 57.*

*i Psal. 112.*

From sanctification ariseth repentance. For a man cannot hate his owne sinnes before he bee sanctified: and he cannot truly repent for them before he hate them. Repentance is when a man turnes to God, and brings forth fruites worthie amendment of life. This turning vnto God hath two parts: The first a purpose and resolution of heart neuer to sinne any more, but to leade a newe life. This was in David, who fully purposed to keepe Gods commandements and applied his heart to fulfill his statutes.

statutes



*statutes vnto the end.* And vnto this did Barnabas exhort the brethren at Antioch, <sup>n that</sup> *with full purpose of heart, they would cleaue vnto the Lord.* The second part is an holy labour in mans life and cōuersation to purifie & cleanse himselfe from sinne : of this speaketh Iohn, *And euery one that hath this hope in him, purgeth himselfe euen as he is pure.* This did Dauid practise, as may appeare in that he sayd: *I haue cleansed my heart in vaine, and washed my hands in innocencie.* If any meruaile how repentance followeth sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whome they would winne to Christ: I answere, that all other graces are more hidden in the heart, whereas repentance is open, and sooner appeareth to a mans owne selfe, and to the eyes of the world. It is like the budde in the tree, which appeareth before the leafe, the blossome, the fruite: and yet in nature, it is the last, for a man must bee renewed, and come to an vtter disliking of his owne sins, before he will turne from them, and leaue them.

*1. Cor. 11.*

23.

*1. Ioh. 3. Vers. 3.*

*Psal. 73. Vers. 13.*

XLV.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sinne. A wicked man, when he sinneth in his

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¶ Ro. 7. 22.

heart hee giueth full consent to the sinne: but the godly though they fall into the same sinnes with the wicked, yet they neuer giue full consent, for they are in their minds, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes will partly abhorre that which is euill: according as Saint Paule saith of himselfe, *¶ I delight in the lawe of God according to the inner man, but I see another lawe in my members rebelling against the lawe of my minde, and leading me captiue, &c.* And that the godly man neuer giueth full consent to sinne: it is euident by three tokens. First, before he commeth to doo the sinne, he hath no purpose nor desire to doo it: but his purpose and desire is to doo the will of G O D contrarie to that sinne. Secondly, in the act or doing of the sin, his heart riseth against it, yet by the strength of temptation, & by the mightie violence of his flesh, hee is haled and pulled on to doo wickednesse. Paule saith of himselfe, *that he was sold vnder sin*, that is, he was like a slaue, who desireth to escape out of his masters hands, and yet is faine in great miserie to serue him. Thirdly, after hee hath sinned hee is sore displeased with himselfe for it, and truely repenteth. As Peter before the denying of his Maister, had no purpose to doo it, but rather to dye in his cause. In the act hee had a striuing with himselfe, as appeareth by this  
this

¶ Mat. 26.  
69. 70. 71.

72.

this that first he answered faintlie, I know not what thou saist : and yet after when the assault of Satan more preuailed, hee fell to swearing, cursing and banning. After his fall he repented himselfe and wept bitterly for it. All was contrarie in Iudas, who went to betray his master with full intent and purpose : for the diuell long tempting him vnto it, entred into him, that is, made him yeeld, and resolue himselfe to doo it. Afterwarde when Christe was betrayed and condemned, Iudas was not sorrowfull for his sinne with a godly sorrowe, but in dispaire of mercie hanged himselfe.

*Iohn 12. 2.*  
27.

XLVI.

Fruites worthy of amendment of life are such fruities as the *trees of righteousness* beare, namely, good workes : for the doing of a good worke there be three things requisite : First, it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to bee done in obedience vnto Gods reuealed word. *To obey is better than sacrifice, and to hearken is better than the fatte of Rams.* Thirdly, it is to bee referred to Gods glorie. *Whether yee eat or drinke saith Paul, or whatsoever yee doo, doo all to the glorie of GOD.* The speciall workes of Christians, which they and none but

*Fruites of repentance.*  
*Esa. 61. 3.*

*1. Sam. 15*  
22.

*1. Cor. 10.*  
31.

## The estate of a Christian

but they truly performe, are these five which follow.

### XLVII.

*Hearing of  
the word.  
y Joh. 10. 27  
John. 8. 47.*

The first is the good hearing of the worde, *ymy sheepe (saith Christ) heare my voyce and fol- low me. And againe: he which is of God, heareth his voyce.* And this was one note of the faith- full in the primatiue Church to assemble to heare the word. This good hearing of the word is the sauing hearing that bringeth life eter- nall. In this action, Christians are vsually thus disposed. Before they come to heare the word of God they make themselves readie to heare  
*2 Act. 17. 11* it, as the men of Berea did, *who receiued the word with all readines.* This preparation stan- deth in two poynts: First, they disburden themselves of all impediments, that like vnio-  
*2 Tim. 1. 18.* runners in a race, they may *be swift to heare:*  
*Psal. 26. 67.* these impediments are sinne and troubled af- fections, and they come with humble heartes  
*e 1. Cor. 3.* *as fooles, that they may become wise.* Second-  
*18.* ly, they quicken vp themselves, and come vn- to the assemblies, hungry and thirsting after the word of GOD, as men doo after meate and drinke. When they are in hearing Gods Word, their mindes are fixed and at-  
*d Act. 16. 14* tentiue onelie to that which is spoken, as *Ly- dias* was. Thirdlie, they truly beleue the Worde of GOD, and carefully applie it to their own soules. Fourthly, they feele the liue- ly

ly power of it in themſelues. It is as <sup>e</sup> ſalte in <sup>e</sup> Marke 9.  
 them, to drawe out their inward corruption; it <sup>49.</sup>  
 is to them the *ſword of the ſpirit*, and as a ſacri- <sup>f</sup> Eph. 6. 17.  
 ficing knife in the hand of Gods Miniſter, by <sup>8</sup> Ro. 15. 16.  
 which their fleſh is killed, and they are offered  
 up in a *living ſacrifice* to God: it is <sup>h</sup> ſpirit and <sup>h</sup> Ioh. 6. 63.  
 liſt to quicken and reuiue their ſoules that are  
 dead in ſin: And the reaſon of this is plaine:  
 The word of God preached is as a cuppe of  
 wine: the true Chriſtian, is the Lords gueſt,  
 but he hath ſauce of his own: He bringeth his  
 ſuger with him, namely, his true faith, which  
 he *tempereſh and mingleth* with Gods worde, <sup>1</sup> Heb 4. 2.  
 & ſo it becommeth vnto him aſa cup of ſweete  
 wine, and aſa water of life. Now the hypocrite,  
 becauſe he bringeth no faith with him, drin-  
 keth of the ſame, but thinketh the wine to be  
 ſower and tarte, and voyde of relliſh, and in  
 truth it is vnto him aſa cuppe of ranke poy-  
 ſon. Againe <sup>k</sup> they heare the Worde of <sup>1</sup> 1. Thes. 2.  
 GOD *as in Gods preſence*, and therefore <sup>1</sup> 1. Thes. 2.  
 their hearts are full of *fear and trembling*, <sup>1</sup> 1. Thes. 2.  
 And they receiue the Worde, *not <sup>1</sup> as from* <sup>1</sup> 1. Thes. 2.  
 man, but *as from Chriſt Ieſu the onelic <sup>m</sup> Doc- <sup>m</sup> Mat. 17. 3*  
 tor of the Church: And they regarde not ſo <sup>1</sup> 1. Pet. 5. 4.  
 much the Embaſſadour, or his abilitie, as  
 the Embaſſage of reconciliation ſent from  
 the King of Heauen. After they haue heard  
 the Worde, they are bettered in knowledge  
 and in affection, and they <sup>a</sup> remember <sup>a</sup> *ſal. 119.*  
 it, <sup>11</sup>

## *The estate of a Christian*

it, and meditate vpon it continually, that they may frame all their dooings by it. Worldlie men vse to buie bookes of statutes, and to haue them in their houses to reade on, that they may knowe how to auoyde danger of lawe. And so the faithfull doe alwaies set before them Gods worde, and in all their dooinges it is their *Counseller*, least they should come into danger of Gods displeasure.

o *Psal.* 119.  
24

### XLVIII.

*Receiuing  
of the Sa-  
crament.*

The second worke is, the receauing of the Sacraments; of Baptisme once onely, when a man is admitted into the Church: and of the Lords Supper often. The first, scaleth vp to the heart of a Christian, that hee is vnited vnto Christ, & hath true fellowship with him in being fullie iustified before God, and inwardlie sanctified. The second serueth to scale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euerie true beleener shall haue often experience of, either in or after the receauing of the Sacrament: and yet it shall not bee so alwaies, for sometimes the Church beeing *prought into Christs wine-celler, shall fall into a swoone* and not feelee any refreshing there. Yet the beleuer is not to be dismaied, if hee feelee not alwaies comfort presentlie after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meate, & yet it pre-  
serueth

*p. Cant.* 2. 5.

serueth his life: So the weake christian though hee feele himselfe not nourished at the Sacrament by Christ bodie and bloud, yet hee shall see in time that his soule shall bee preserued thereby vnto euerlasting life. Furthermore when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily than euer before, confessing his sinnes and praying for increase of grace, and then hee shall feele the fruite of the Sacrament.

XLIX.

The third worke is, a relieuing of the poore bretheren in Christ, proceeding of a brotherly kindenes towards them. This is a speciall worke not to bee done to all men alike, as saint Paule saith, *¶ Doo good to all men, but especially to them of the household of faith.* Directions for this matter are the faithfull of Hierusalem, *¶ Who were all in one place, and had all things common: (namelie in vse. And they sold their possessions and goods and parted them to all men: as euery one had neede.* Also the bretheren at Corinth in their extreame pouertie *¶ relieved the Churches of Macedonia liberally, not onlie according to their power, but also straining themselues beyond their power.* Yea this reliefe must goe further, euen to the bestowing of a mans life, if neede so require. (As Saint Iohn saith) *¶ Hereby we haue perceaued Lone,*

*Reliefe of the poore.*

*Gal. 6. 11.*

*Act. 2. 44. Act. 4. 32.*

*2. Cor. 8. 23.*

*1. Iohn. 3. 16.*

*that*

## The estate of a Christian

that hee laide downe his life for vs : therefore we ought also to laie downe our liues for the brethren.

L.

*Praier.*

The fourth worke is, true praier: and Saint Luke setteth out the faithfull, and the children of God, by this description: <sup>a</sup> That they call on the name of the Lord. As on the contrarye it is saide of the wicked: <sup>b</sup> That they call not upon God. <sup>c</sup> The true Christian calleth on the Lord in trueth. For the <sup>d</sup> spirit of adoption, which is the <sup>e</sup> spirit of Praier is his Schoolemaster to teach him to doo it.

In Praier he is thus disposed: First, before he praieith, <sup>f</sup> he is stricken with some feare and reuerence in regard of Gods Maiestie, for hee considereth that praier is a familiar talking with God.

<sup>g</sup> *Dan. 9.4.* Secondlie, hee is inwardlie <sup>h</sup> touched with a liuelie feeling of his owne wants, but especially he is vexed and grieved at his owne sinne and rebellion: and this sense of his miserie is as a spurre to quicken his benumbed heart.

Thirdly, he humbleth himselfe before his God, and laieith <sup>i</sup> open his heart before the Lorde, shewing a feruent and longing desire to obtaine those things of which hee findeth an extreame want in himselfe, as the Prophet Dauid did, whose <sup>j</sup> desire was like the yawning of



of the drie ground ; and this proceedeth from  
the spirit of the God, which stirreth vp groan-  
ings in the heart, which a man oftentimes for  
his life cannot expresse. Rom. 8. 26

Fourthlie, when he maketh his request, he  
doubteth not, but by <sup>1</sup>faith he beleueth that  
God will grant his requestes, which hee ma-  
keth according to his word. The ground of  
this perswasion is double : First, <sup>m</sup> Christ Je-  
sus, by whose merites as he hath obtained re-  
mission of sinnes, so he looketh to obtaine all  
things else : The <sup>n</sup> other ground is, the com-  
fortable promises of G O D, which hee hath  
made, that he will heare them who truly call  
vpon him. 1. Marke 11. 24  
m Ro. 8. 32.  
1. John 5. 14, 15.

Fifthly, hee praieth not for a brunt or two,  
but he continueth in praier : And although  
God seeme not to heare him at the first, ° yet  
he patientlie waiteth on the Lord, and still cal-  
leth vpon him. 1. Thes. 5. 17.

L I.

The fift worke is, to walke in some lawfull  
calling with painefulnesse, and vprightnesse,  
so that in performing all the duties of it, a  
man may keep a good conscience before God  
and men. Thus Dauid determined to walke  
in the gouernement of his house and king-  
dome. <sup>87</sup> will doo wisetie (saith hee) in the per-  
fect waie till thou comwest to mee, I will walke in  
the vprightnesse of mine heart, in the midst  
of A lawfull calling.  
1. Act. 24. 16  
EPs. 2. 101. 2

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of mine house : I will set no wicked thing before mine eyes : I hate the worke of them that fall away : it shall not cleave vnto me. This sinceritie of Dauids behauour in his calling, made him bold to offer himselfe to be tried not onely by men, but much more by the Lorde GOD himselfe, and to bee punished accordingly.

- h Psal. 26. 1* *h Iudge mee O Lorde (saith hee) for I haue*  
*2. walked in mine innocencie, proue mee, O Lorde,*  
*Psa. 119. 23 and trie mee, examine my reines and mine heart:*  
*Psal. 18. 22. So vpright and cleare was hee in all his doo-*  
*24. ings.*

### LII.

*Spirituall  
exercise in  
temptations*

- Thus much of faith and the benefites that come by faith : Now followeth the spirituall exercise of a Christian in his manifolde temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadlie hatred, and sheweth this hatred in a continuall persecuti-  
*i Reuel. 12.* on of his members : (as Saint Iohn saith) *17.* *the Dragon was wroth with the Woman and went, and made warre with the remnant of her seede, which kept the commandements of GOD, and haue the testimonie of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shewe any token of his loue to any man, the Diuell contrariwise sheweth foorth his enmitie, and stirres vp his fellowe champions the flesh and the world to warre against him for his

his confusion. And furthermore the Lord in great wisdom permits temptations to the last end of a Christian mans life<sup>k</sup> to trie his faith, <sup>k Deut. 8. 2.</sup> to purge him of sinne, to humble him, and to make him depend of his maiestie, to quicken <sup>2. Cor. 16. 12. 18.</sup> & reuiue the graces of his spirit, which otherwise would be dead and decay.

## LIII.

The temptations of a Christian are specially sixe. The first is when inwardly in his heart, hee is drawne away and intised by his owne *inward motions of the flesh.* <sup>1. Iam. 1. 14.</sup> *concupiscence* vnto any sinne. The Christians exercise in temptation is <sup>m</sup> fight and battell <sup>m Gal. 5. 17.</sup> betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh <sup>I.</sup> stirres vp euill thoughts and desires, as a burning furnace continuallie sendeth vp smoake and sparkes of fire; and it eggeth a man forward to euill wordes and deedes, according to that of Saint Marke, <sup>o Mar. 7. 21.</sup> For, from within, euen from the heart of man proceed euill thoughts, adulteries, fornications, murders, theftes, couerousnes, wickednes, deceit, uncleannes, a wicked eye, backbiting, pride, foolishnes.

II. The flesh hindreth & choketh the good motions and desires of the heart, as Paul saith, <sup>p Ro. 7. 23.</sup> I see another lawe in my members rebelling against the lawe of my minde, and leading me captive to the lawe of sinne which is in my members. Again the same flesh mingletli euerie good

## The estate of a Christian

motion and desire with some corruptions: so that the godly mislike the best thing they doo, Esay saith of his owne and the peoples righteousness, that it is but as a *menstruous cloute*. The praiers of the saintes must be perfumed with *sweete odours*, before they can ascend vp sweete and sauorie into the nostrilles of God. And Paul saide of himselfe, *he did that which hee disliked*: not that hee was ouertaken with grosse sinnes: but because when hee was to doo his duetie the flesh hindred him, that hee could not doo that which he did exactly and soundly according to his will and desire: euen as a man who hath a iorney to goe, his minde is to dispatch it in all hast, yet when hee is in his trauell he goes but slowly, by reason of a lame-nesse in his ioynts.

92/2.64.6.

Re. 8.3,4.

Rom. 7.15.

Gal. 5.24.

Psa. 168.

III. The spirit, on the contrarie, kindles in the heart good motions and desires, and puts a man forward to good wordes and deedes, as it was in Dauid. *I will praise the Lord* (saith he) *who hath giuen me counsell: my reines also teach me in the night season.*

Isa. 30.21

IV. The spirit rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nips the in the head. Thus Esay describeth the inward motions of the spirit, *And thine eares shall heare a word behinde thee saying this is the way walke yee in it, when thou turnest to the right hand & When thou turnest*

*nest to the left.* And Saint Iohn saith: *The spirit*  
*iudgeth the world of sinne.* This was in Dauid *Job 36.2.*  
 who when he did any euill, *his heart smote him.*  
*2.Sam.24.10.* Out of this doctrine issueth a  
 notable difference betwixt the wicked & the  
 godly: In the godly when they are tempted to  
 sinne, there is a fight betweene the heart and  
 the heart: that is, betweene the heart & it self:  
 In the wicked also there is a fight, when they  
 are tempted to sinne: but this fight is only be- *Ro.2.14,15*  
 tweene the heart & the conscience. The wic-  
 ked man whatsoeuer hee is, hath some know-  
 ledge of good and euill: and therefore when  
 he is in dooing any euill, his conscience accu-  
 seth, checketh and controuleth him, and hee  
 feeles it stirring in him, as if it were some li-  
 uing thing that crauled in his body, and gnaw-  
 ed vpon his heart, and thereupon hee is verie  
 often griued for his sinnes, yet for all that hee  
 liketh his sinnes very well, and loueth them, *1.Pet.4.3.*  
 and could finde in his heart to continue in  
 them for euer: so that indeede, when hee sin-  
 neth, he hath in his heart a struing and a con-  
 flict but that is only betweene himselfe & his  
 conscience: But the godly haue another kinde  
 of battell and conflict, for not onely their con-  
 sciences pricke them & reprove them for sin,  
 but also their hearts are so renewed, that they *Psal.97.19*  
 rise in hatred and detestation of sinne; and *Psal.119.*  
 when they are tempted to euill by their flesh & *104.118.*  
*Rom.7.15.*

## The estate of a Christian

Sathan, they feele a luste and desire to doo that which is good.

### LIIII.

*Little feeling.*

The second temptation is a disquietnesse in the heart of a Christian, because hee cannot according to his desire, haue fellowship with Christ Iesus, he is exercised in this temptation on this manner.

*a Cant. 6.*

I. <sup>a</sup> Christ let him see his excellencie, and how he is affected towards him.

*b Vers. 3.*

II. <sup>b</sup> Then the Christian considering this, desireth Christ and his righteousness.

III. He delighteth himselfe in Christ, and hath some inioying of his benefits.

*c Vers. 4.*

IV. <sup>c</sup> Then he comes into the assemblie of the Church, as into Gods wine-celler, that in the word and sacraments, he may feele a greater measure of the loue of Christ.

*\* Vers. 5.*

V. But he <sup>\*</sup>fallcs loue sicke: that is he becomes troubled in spirit, because he cannot enioye the presence of Christ in the said manner, as he would.

*d Vers. 6. 7.*

VI. <sup>d</sup> In this his spirituall sicknes hee first feeles the power of Christ supporting him, that the spirit be not quenched, & he <sup>e</sup> heares Christ as it were whispering in his heart, as a man speakes to his friend when he is comming towards him a farre off.

*e Vers. 8.*

VII. <sup>f</sup> After this Christ comes neerer, but the Christian can no otherwise enioye him, than

*f Vers. 9.*

than a man enioyes the company of his friend,  
who is on the other side of a wall, looking at  
him through the grate or lattesse.

VIII. Then his eyes are opened, to see the  
causes, why Christ so with-drawes himselfe, to  
be his owne securitie and negligence in see- 8. 10. 11. 12.  
king to Christ, his slacknes in spiritual exerci- 13. 14. 15.  
ses, as in praier and thankes-giuing, the deceit-  
fulnesse and malice of false teachers.

IX. Then he comes to feele more liuelie his  
fellowship with Christ. i Vers. 17.

X. Lastlie, hee prayeth that Christ would  
continue with him to the end.

L V.

The third temptation is, trouble of minde, *No feeling.*  
because there is no feeling of Christ at all, who  
seemeth to be departed for a time. The exer-  
cise of a christian in this temptation is this.

1. <sup>a</sup> The poore soule lying as a man desolate Cant. c. 3.  
in the night without comfort, seekes for Christ a Vers. 1.  
by priuate praier and meditation, but it will  
not preuaile.

2. <sup>b</sup> He vseth the helpe, counsell, and prayer b Vers. 2.  
of godlie bretheren yet Christ cannot bee  
found.

3. <sup>c</sup> Then hee seekes to godly ministers, to c Vers. 3.  
receiue some comfort by them, by their meanes  
he can feele none.

4. <sup>d</sup> After that all meanes haue been thus v- d Vers. 4.  
sed, & none will preuaile, then by Gods great

## *The estate of a Christian*

mercie, when hee hath least hope, hee findes Christ, and feeles him come againe.

5 Presentlie his faith reuiueth, and layeth faster holde on Christ.

6 And hee hath as neere fellowship with Christ in his heart, as before.

e *Vers. 5.*

7 Then comes againe the ioye of the holie Ghost: and the peace of conscience as a sweete sleepe falles vpon him.

f *Vers. 9.*

8 Then his heart ariseth vp into heauen by holy affections and prayers, which doo as pillars of smoke mount vpward, sweete as myrrhe and incense.

g *Vers. 8. 9.*

10.

9 Also he is rauished there with the meditation of the glorious estate of the kingdome of heauen.

h *Vers. 11.*

10 Hee labours to bring others to consider the glorie of Christ and his kingdome.

i *Cap. 4.*

Ger. 1. 10.

Isa 15.

11 After all this Christ reueiles to his seruant, what his blessed estate is both in this life, and in the life to come, more cleerely than euer before, and makes him see those graces which he hath bestowed on him.

k *Vers. 16.*

12 Then the Christian praieth that Christ would breath on him by his holy spirit, that he may bring forth the fruites of those graces which are in him.

l *Vers. 1. c. 5.*

13 Lastlie, Christ granteth him this his request.

The



LVI.

The fourth temptation is securitie of heart, rising of ouermuch delight in the pleasures of the world. The exercise of a Christian in this temptation is this.

4 *A spirituall slumber in worldly pleasures.*  
Cant. 5.

1 He slumbers and is halfe a sleepe in the pleasures of this world.

2 Christ by his word and spirit labours to withdrawe him from his pleasures, and to make him more heartilie receiue his beloued.

a *Vers. 2.*

3 But he delayeth to doo it being loath to leaue his ease and sweete delights.

b *Vers. 3.*

4 Then Christ awakes him and stirres vp his heart: by making him to see the vanitie of his pleasures.

c *Vers. 4.*

5 He then begins to bee more earnestlie affected towards Christ.

6 With sorrow he settes his heart to haue fellowship with Christ after his olde mannert & this he expresseth by bringing forth sweete fruites of righteousness.

d *Vers. 5.*

7 Then he feeleth that Christ hath withdrawne his spirit.

e *Vers. 6.*

8 He almost dispaire for this.

9 Yet by priuate praier seekes for Christ.

10 When that will not helpe, hee resortes to the ministers of the word, at whose bandes he findes no comfort.

f *Vers. 7.*

11 Not recouering his first estate, through impatience of the loue of Christ, hee makes

g *Vers. 8, 9, 10, 11, 12, 13, 14, 15, 16.*

## *The estate of a Christian*

hismiserie knowne to strangers, to see if they can comfort him and hee somewhat comforts himselfe in describing Christs excellencie to them.

*h Vers. 17.* 12 <sup>h</sup>They then are raiſhed with him to ſeeke Chriſt, and require then to know where to finde him.

*Cap. 6. 1.* 13 <sup>i</sup>Anſwere is made in the aſſemblies of the Church.

*h Vers. 2.* 14 <sup>h</sup>After this communication the Chriſtians faith & feeling reuiueth, Chriſt returning to him againe.

*1 Vers. 3 to the 7 Verſe of cap. 7.* 15 <sup>i</sup>Then Chriſt aſſureth him in his heart, of his loue and liking towards him.

16 Giuing further aſſurance to him that he ſhall growe vp and be made fruitfull in euerie good grace.

17 After this the Chriſtian comes in ſuch a high meaſure to loue Chriſt, that nothing ſhall be able to ſeuer him from Chriſt.

## L VII.

*3 A fall in to ſome ſinne.* 18 The fiſt tēptatiō is a fall into ſome great ſin, as Noah into drunkennes, Dauid into adulterie, & murder, Peter into the deniall of Chriſt. The exerciſe of a Chriſtian in this temptation is this:

19 At the fiſt his heart is vſually dulled and made ſecure with ſinne.

20 Yet after a while there ariſeth in his heart a godly ſorrow which is when he is grieved for the  
the

the onely cause, that by his sinne he hath displeased God, who hath been to him so louing and mercifull a father, whose fauour he would be content to purchasse, (so hee might haue it and obtaine it) euen with the damnation of his owne soule.

3<sup>n</sup> Then hee begins to repent himselfe of his sins, renewing a freish his former repentance. 2. Cor. 7. 11.

4 This repentance he sheweth by 7. signes.

1 A care to leaue that sinne into which he is fallen. As they which crucified our Saviour Christ, when they were *pricked in their hearts* at Peters Sermon, they shewed this care in saying, *o men and brethren what shall wee doo to be saved?* o AB. 2. 37.

2 An Apologie, which is when a man in the heauines of his heart, shal not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: acknowledging withal that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation which is an inward anger and fretting against his owne selfe, because hee was so carelesse in looking to his owne waies. Peter when he had denied his master, *he wept and that bitterly*, which sheweth that with sorrowe, he had also an anger against himselfe.

4 A feare rising not so much fro the iudgements God, as from this, least he should hereafter 75.

## The estate of a Christian

after fall into the same sinne againe, and by so doing more grievously displease God.

5 A desire euer after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselte for his former offences: for example, if a man sinne in surtetting and dronkenness, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselte.

## L VIII.

*See outward afflictions.*

*a Matth. 16*

*b 1. Pet. 4.*

*c 17.*

*e 1. Cor. 14. 22*

*d Heb. 12.*

*11.*

*11.*

*2*

*a Job 3.*

*b Job 6. 2. 3.*

*3*

*4*

*8*

*13*

*26*

*17*

*17*

*17*

*17*

*17*

*17*

The first temptation is outward afflictions, which the godly in this life must suffer. *a If any will goe after Christ, hee must denie himselfe, take up his owne crosse and followe him, b And S. Peter saith, that iudgement begins at Gods house: c And Paule, that wee must enter into the kingdom of heauen through manifold temptations.* The exercise of a Christian in afflictions is this.

1 *d* At the first they are very heauie and bitter.

2 He suffereth them with great lenitie and patience, submitting himselte vnder the hand of God. Yet *e* if they be in great measure, they will driue him to impatience.

3 If they continue he shall feelee (according to his owne iudgement) the wrath and displeasure of God in his heart.

4 *g* His old sinnes will come a fresh into his remembrance, and trouble him. He is sleepe, and

and in his sleepe he hath visions, and dreames  
and anxietie of spirit.

<sup>b</sup> 1. Reg. 19.

4 5 7.

<sup>Iob.</sup> 7. 14.

<sup>i</sup> Job. 13. 15.

5 <sup>i</sup> In this miserie GOD supports his faith,  
that it faile not, and he then forsake Christ.

6 <sup>k</sup> He feeling thus Gods power to streng-  
then him, hath experience of it in himselfe.

<sup>Rom.</sup> 5. 4.

7 From experience proceedes hope, that the  
grace of God shall neuer be wanting vnto him  
in any afflictions to come: and as he hopeth, so  
it comes to passe.

8 With this hope is ioyned <sup>l</sup> a serious humi-  
liation before the Lord<sup>m</sup> with the fruit of peace  
and righteousnes.

<sup>l</sup> Job. 42. 5.

<sup>6.</sup>

<sup>m</sup> Heb. 12.

<sup>11.</sup>

If the afflictions bee for Christs cause vnto  
death, then he in more speciall manner is filled  
with the ioy of the holy Ghost, and hee is then  
stablished with the greatest measure of the  
strength of Christ, that no torment is able to  
foyle, and to bring him from Christ, though  
the Christian should dye a thousand tymes  
for it. According to that of Paule, <sup>n</sup> *To you it* <sup>n</sup> *Phil. 1. 29*  
*is giuen for Christ, not only to beleue in him, but*  
*also to suffer for his sake.* And this is grounded  
vpon the promise of God, <sup>o</sup> *When thou passest* <sup>o</sup> *Esa. 43. 2.*  
*through the waters I will bee with thee, and*  
*through the floods that they do not ouerflow thee:*  
*when thou walkest through the very fire, thou shalt*  
*not be burnt: neither shall the flame kindle vpon thee.*

LIX.

Hence ariseth a notab'e difference, between  
the

## The estate of a Christian

the godly and the wicked, in the suffering of afflictions. A reprobate the more the Lord layeth his hand on him, the more he p murmureth & rebelleth against God: it is contrarie with the true Christian: None feeleth more the power and rebellion of sinne than he: none is more assailed by Sathan than hee, and often times it commeth to passe that GOD withdraweth the signes of his fauour from him, and lets him feele his wrath. And this is the greatest temptation of all other, when a man shall see the Lord to be his enemy, and to his thinking to arme himselfe against him to his destruction. As ¶ Ezechias did, who saith, *that the Lord did crash his bones like a Lion*: Or as Iob saith, *that the arrowes of the almightie were in him, and the venime thereof drunke up his spirit, and the terrors of God did fight against him*. Yet the true Christian when the world, the flesh, and the diuell, and GOD himselfe too are against him, dooth euen then most of all rest in the Lord, and by faith cleaue to him. Though ¶ Iob. 13. 15. God should destroy me, yet would I trust in him (saith Iob.) ¶ And Dauid saith, *my God, my God why hast thou forsaken me*? When hee saith that God had forsaken him, it may seeme to be the complaint of a desperate man, not hauing so much as one sparke of faith: yet then he saith: *my God, my God*: which wordes containe a confession proceeding from true faith:

so

so that in Dauid it appeareth, that the faithfull when they feele themselves forlorne, and vterly reiecte of GOD, according to the sense and iudgment of the flesh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glasse of his promise. And so they doo often shewe contrary affections in their prayers as Dauid dooth. <sup>Gen. 32.28</sup> Iacob when he wrestled with the Angell for life and death, neuer gaue ouer: and when he was foild, he would not cease before the Lorde had blessed him. This his wrestling is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who vscth to bring his owne children (as it were) to the field: and he assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause <sup>Psalm 135</sup> the Church is called Israel by the name of Iacob. An example may bee had in the woman of Canaan. <sup>Mark 15. 22, 23, 24, 25, 26, 27</sup> First our Sauour Christ gaue her faith, and by that faith she was moued to seeke to him: But when she was once come to him, hee gaue her three repulses. First, by saying nothing. Secondly, by denying her: Thirdly, by calling her dogge. Thus Christ in appearance made shewe, as though hee would neuer haue graunted her request. But she at euery repulse was more instant, crying more earnestly vnto him: and she plainly opposed her selfe to him, and would

## *The estate of a Christian*

would take no deniall: for such is the nature of true faith. Wherefore, the faithfull when they seele themselves ouerwhelmed with sin, turmoyled with conflicts of Sathan, whē they seele the anger of God offended with them, yet they can euen then lift vp their eye lids, and giue a glimps at the brazen Serpent Iesus Christ, & can sling themselves into the armes of Gods mercie, and catch hold of the hand of God buffetting them, and kisse it.

### LX.

*Dangerous  
falls of a  
Christian.*

By these temptations it comes to passe that a Christian though he cannot fall finally from Christ, yet he may fall very dangerously from his former estate. First the graces of GOD may be by his default lessened in him: els Paule would not haue giuen out these exhortations  
*a* 1. *Thess* 5. *a quench not the spirit.* *b* *Griue not the holy spirit of God, by whom ye are sealed unto the day of redemption.* Secondly, the graces of God may bee buried in him and couered for a time, so that hee may bee like a man in a traunse, who both by his owne sense and by the iudgement of the Phisition is taken for dead. This was the estate of Peter, who though he confessed that Christ was the Sonne of the liuing Lord, *c* yet hee denied him and forswore him at the voyce of a Damsell. Thirdly, he may fall againe into the same sinne after repentance. Indeed this is a dangerous fall, yet it may befall a true Christian.

*c* *Math* 16.

*16.26* 70.



stian. Otherwise when as the Israelites Gods  
people had fallen away from him by their sins,  
and idolatries, he would not still haue offered  
them mercie, <sup>d Ex. 34. 18</sup> as he doth by his Prophets: And  
e Paule praieith the Corinthians *in Christs stead* <sup>e 2. Cor. 5.</sup>  
*that they would be reconciled to God:* who neuer-  
theles had once before bin reconciled to God.  
Fourthly, he may commit a sin of presumptiō,  
which is a fearfull sinne, being done wittingly  
of knowledge and willingly, and with some  
wilfulnesse. Therefore Dauid praied, <sup>f Psal. 19.</sup> *I keep thy*  
*seruant from presumptuous sin:* & to shewe him-  
selfe to be in danger of it, he praieith further, <sup>13.</sup> *let*  
*them not haue dominion ouer me.* Lastly, he may  
fall into dispaire of Gods mercie for a time,  
and this is a dangerous sinne. For he which dis-  
paire, makes all the promises of God to bee  
falle: and this sinne of all other is most con-  
trarie to true sauing faith. In this estate was  
Dauid, when being in trouble, he sayd, <sup>g Psal. 77.</sup> *this is*  
*my death.* And Paule shewes that the incestu-  
ous man might haue fallen into desperation, <sup>h 2. Cor. 2. 2</sup>  
<sup>h</sup> when he saith: *Comfort him, least he be swal-*  
*lowed up of ouermuch heauinesse.* And it must  
bee remembred that the Church of Rome er-  
reth in this, that shee teacheth desperation to  
bee a sinne agaynst the holie Ghost; This  
sinne agaynst the holie Ghod is a blasphe-  
mie spoken agaynst the knowne tueth of  
Gods word, of a wilfull and obstinate malice.

But

## The estate of a Christian

But desperation may arise through ignorance of a mans owne estate : through horror of conscience for sinne: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthines: Lastly, by abiuration of the truth, through compulsion and feare. This befell Francis Spira, who after his Apostasie dispayred. Yet they are much ouerseene that write of him as of a damned creature. For first, who can tell whether he dispaired finally or not. Secondly, in the very midst of his desperation, he complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: & the feeling of corruption in the heart is by some contrarie grace, so that he was not quite bereft of all goodnes: though he neither felt it then, nor shewed it to the beholder.

### LXI.

*Corroborati-  
on.*

The cause why a Christian cannot fall away from grace, is this: after that hee is sanctified, he receiueth from God another speciall grace, which may be called Corroboration. For hee hath in him not onely the sanctifying, but also the strenghtning power of christ. Therefore Paul  
*i* *Eph.* 3. 16. praith for the Ephesians, *i* *that they may be strengthened in the inner man*: for the Collos-  
*&* *Col.* 1. 9. sians, *&* *that they might be strengthened with the glorious power of Christ*. And of himselfe hee  
*1* *Phil.* 4. 13. saith, *1* *that he is able to do all things through the power*

power of Christ that strengthen him. <sup>m</sup> David <sup>m</sup> Psal. 105.  
saith, that God reneweth them that feare him, as  
the Eagle reneweth her decayed strength. <sup>n</sup> And <sup>n</sup> Job. 33. 25.  
Job shewes worthily that they, which by preach-  
ing of the words are reconcited vnto God, are re-  
stored againe and gather newe strength, so that  
their flesh becomes as the flesh of yong children.  
From hence as from a speciall cause ariseth pa-  
tience and perseuerance vnto the ende: for  
when a man is supported by the power of  
Christ, he may bee able to beare many crosses  
patiently with a contented mind, and perseuer  
in bearing of it how long so euer the crosse en-  
dureth.

Patience,  
Perseue-  
rance.

LXII.

Thus much of the estate of a Christian in  
this life. Now I will adde some reasons in the  
way of perswasion to all men, but especially to  
worldlings, and to loose professors of the Go-  
spell, that they would vtterly denie themselues  
and vse all meanes to become true Christiāns  
by being made new creatures in Christ, and e by  
leading such a life as may adorne the Gospell of  
Christ.

A perswa-  
sion to Chri-  
stianitie.

d 2. Cor. 5.  
17.  
e Tit. 2. 10.

My first reason is this; the man that liueth  
in this world not being a true christian, is farre  
more vile than the basest creature of all, euen  
the Dogge, or Toade: For first he is nothing  
els but a filthie dunghill of all abomination  
and vncleannes, the stinke whereof hath in-

f Rom. 3. 20.

H

festet

## The estate of a Christian

**Ephes. 5. 2.**

feſted heauen and earth, and no perfumes could euer delay it in the noſtrils of God, but onely the ſuffering of Chriſt being a ſacrifice of a ſweete ſmelling ſauour to God. We make it very daintie to come neere a lazar man that is full of botches, blaines and ſores; but much more are thoſe men to bee abhorred, which haue lien many yeares ſtarke *dead in finnes and treſſaſſes*: and therefore now doo nothing els but rot and ſtinke in them like vgly lothſome carrions.

**Ephes. 2. 1.**

**12. Cor. 4. 4.**

**Luke. 11.**

24.

Secondly, he which is no Chriſtian is vnder the power of darkneſſe hauing Sathan for his Prince i and God, and giuing vnto him in token of homage his beſt parts, euen his minde and conſcience *to be his dwelling place*: and his whole conuerſation is nothing els but a perpetuall obedience to Sathan. If Atheiſts, and worldlings and carnall goſpellers were perſwaded of the trueth of this (as it is moſt true) it would make them howle and crye, though now they liue at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world, it would make their flintie hearts to bleede, and it would make them ſhed riuers of teares. But how long ſhall they continue in this vile eſtate? Truly, vntill they come to Chriſt: awake therefore thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light:

Open

Open thine heart to receiue Christ, and then hee will come and binde the strong man Satan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is in danger of all the iudgements of God, so that euery moment some of them may befall him. He may perish sodainly by water with the olde world, he may be consumed with fire & brimstone with Sodome and Gomorrha, he may be swallowed vp of the earth with Core, Dathan, and Abyram, hee may hang himselfe with Iudas, hee may haue his braines dashed against the ground and bee eaten vp of dogges with Iesabell, hee may dye in the hardnesse of heart with Pharao, he may dispaire with Cain and Iudas, he may be stricken with sodain death with Ananias and Saphira his wife, he may be eaten of wormes with Herode, hee may bee smitten with trembling that hee cannot heare Gods worde with Foelix, hee may voide his guttes at the stoole with Arius, hee may crye at his death that hee is damned with Latomus, he may be left vnto himselfe to mocke, blasphemie, and renounce Christ with Iulian: and hee may suffer many more fearefull iudgements, whereof the Lord hath great store, and all tende to the confounding of them which will not bee humbled vnder his hand. Contrariwise, the true Christian is

*Deut 32.*

34.

## *The estate of a Christian*

so farte out of the reach of Gods iudgements  
*m Esai. 4. 6.* that they cannot hurt him: *m* Christ is a *con-  
ring and a cloude* against the heate and tempest  
*n Exod. 12.* of Gods iudgements *n* when a mans heart is  
22. sprinkled with the bloud of this immaculate  
Lambe, all the plagues of God passe ouer him.  
*o Ezech. 9. 4.* In the destruction of Ierusalem the orighteous  
beare a marke in their foreheads and are saued.  
Therefore let him that hath regard to his owne  
fastie become a Christian.

Thirdly ; the man which is no Christian is  
in daunger of eternall death and damnation in  
hell fire : and they which fall into this estate it  
had been ten thousand folde better for them *if*  
*p 1. Thess 1.* they had neuer been borne, *p* for they are quite  
9. separated from the presence of God and from his  
glorie : all the companie they haue is with the  
Diuel and his Angels. Their bodies and soules  
are tormented with infinite horror & anguish  
arising of the feeling of the whole wrath of  
God, in which as into a bottomlesse sea, they  
are plunged. Thus they are alwaies dying, and  
yet are neuer dead : Furthermore, the length  
of this torment must bee considered which  
greatly aggrauates the paine. If a man might  
bee deliuered from the pangs of hell when hee  
had suffered them so many yeares as there bee  
drippes in the sea, or little sands in the whole  
earth, it were some comfort : but after that  
those yeares bee expired there shall come no  
release,

release, but the damned shall continue in shrieking, yelling and gnashing of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to go further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any of Gods anger, a man shall feele himselfe to haue euen the pangs of hell in his heart. Now therefore all they that would escape out of this hellish and damnable state, while they haue time let them pray for the pardon of their sinnes in Christ, and walke according to the spirit in newnes of life, and then they may assure themselves, that there is no condemnation can belong to them. And it must bee alwaies remembered that hee which would liue, when hee is dead, must dye while he is aliue, namely, to sinne. And againe, hee which would rise to eternall life in the day of iudgement, must rise from sinne before hee dye, vnto newnes of life.

A godlesse  
man car-  
rieth hell in  
his bosome.

The fourth reason: GOD hath appoynted vnto every man that liueth in the Church a certaine time of repentance, and of comming to Christ. And he which mispendeth that time and is not made a Christian then, can neuer be saved. This made our Sauiour Christ weepe for Hierusalem & say, *O if thou hadst knowne at the last in this thy day, those things which be-*

9 Luk. 19.  
42.

12 *The estate of a Christian*

*long to thy peace, but now are they hidden from  
thine eyes.* And further signifieth the destruc-  
tion of Hierusalem, because she *knewe not the  
time of her visitation.* Againe, the neglecting of  
this time is one cause, why not one or two, but  
many shall seeke to enter into the kingdome  
of heauen, and yet shall not be able. It is a mer-  
ueilous thing, that they which seeke to bee sa-  
ued should perish, but the fault is theirs which  
seeke when it is too late. Now therefore thou  
secure worldling, thy conscience telleth thee  
that thou hast not yet repented, and that thou  
art not as yet a truly member of Iesus Christ.  
And thou knowest further, that howsoeuer  
thou art aliue at this time, yet thou hast no lease  
of thy life. GOD may call thee forth of this  
world the next yeare, the next weeke, the next  
houre: yea hee may strike thee with sodaine  
death at this very present. And in very trueth,  
if thou goest forth of this worlde being no  
Christian, thou goest damned to hell. Where-  
fore delay not one minute of an houre longer,  
but with all speed repent and turne vnto God,  
and bring forth fruites worthe of amende-  
ment of life, that all thy sinnes may be done a-  
way, when the day of death, or the day of iudg-  
ment shall bee. And doe not thinke with thy  
selfe that it shall bee sufficient to differre thy  
turning vnto GOD till the last ende. For  
late repentance is seldome true repentance.

And



And hee which continueth long in any sinne is in a dangerous case. If a man lye long in any disease he wil scarce recouer his former health: and he which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is neuer saued; according to that of Saint Iames, *sinne being perfected bringeth forth death.* 1. Iam. 1. 12.

The sift reason. Eternall life is a thing desired of all men: yet none shall bee made partakers of it, but the true Christian, and the glorious estate of this life would moue any man to be a Christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, colde, wearines; from all sin, as anger, forgetfulness, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn, *And God will wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine; for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiesty in heauē there to behold his face, that is, his glorie, as our Sauour Christ saith, *Father, I wil that they which thou hast giue me, be with me euen where I am, that they may behold my glorie which thou hast giuen me.* And Dauid saith *In thy presence is fulnes of ioy, and as thy right hand there are pleasures for euermore.* Reuel. 21. 4.  
Ioh. 17. 24.  
Psal. 16. 11.  
Reuel. 22. 4.

H 4

Thirdly, they

## The estate of a Christian

- <sup>a</sup> 1. Cor. 15. they<sup>z</sup> shall haue such an excellent communion  
28. with God, that he shall be vnto them *all in all*.  
For in the ende of the worlde, when the whole  
number of the elect is accomplished, Christ  
shall present them to his father, and as he is me-  
diatour he shall cease to bee a King, a Priest, a  
Prophet; for though the efficacie of his offices  
be euerlasting: yet the execution of them shall  
then cease, as Paul saith, *a then shall be the end,*  
<sup>a</sup> 1. Cor. 15. *when he hath deliuered vp the kingdome to God:*  
24. *euene the Father, when he hath put downe al rule,*  
*all authoritie and power.* Againe, among the e-  
lect there shall not be king and subiect, father,  
mother, child, master, seruant, noble, ignoble,  
rich, poore, liuing, dead. Some will say, what  
then shall be? I answer, one glorious and euer-  
lasting God, the Father, the Sonne, and the ho-  
lie Ghost, shall be in all the elect, all that heart  
can wish and desire. Men shall not be in dark-  
nesse, neither shall they neede the light of the  
Sunne, Moone, or Starres, God himselfe im-  
mediatly shall bee their light <sup>b</sup> as Iohn saith.  
<sup>b</sup> Reuel. 21. *And the Citie hath no neede of the Sunne, nei-*  
23. *ther of the Moone to shine in it, for the glorie of*  
*God doth light it, and the Lamb is the light of it.*  
*Men shall not then need meate, drinke, cloathing,*  
 *sleepe, recreation, fire, shade, respiration, or any o-*  
*ther such like, but God himselfe immediatly*  
*shall be their life & all things concerning life by*  
*Christ. Which Iohn signifieth, when he saith,*  
*that*

that he <sup>c</sup>saw a pure river of water of life, cleere as  
 Christ all proceeding out of the throne of GOD  
 and of the Lamb; there being by either side of it  
 the tree of life which bare two manner of fruites,  
 and gaue fruite euery moneth. And whereas God  
 is continually to be worshipped in heauē: they  
 neede no other tabernacle or temple thereun-  
 to, but God himselfe shall be their temple: as  
 Iohn saith, <sup>d</sup> *I sawe no temple therein: for the*  
*Lord God almighty and the Lamb: are the tem-*  
*ple of it.* Fourthly, from this glorious commu-  
 nion which is betweene God and Christ as he  
 is man, and all the saints which are his mem-  
 bers, there ariseth an vnspeakeable ioye and  
 gladnes wherewith they are filled. Dauid saith,  
<sup>e</sup> *that God children shall be satisfied with the*  
*fatnes of his house, and that hee shall giue them*  
*drinke out of the riuers of his pleasures.* This ioy  
 vndoubtedlie is infinite, and the Saintes are  
 not onelic replenished with it, but they are al-  
 so swallowed vp of it as with an huge and infi-  
 nite sea of waters, as may appeare in Peter, who  
 at the transfiguration of Christ, was so rai-  
 shed out of measure with ioye at the sight of it  
 that he quite forgot himself, saying <sup>f</sup>to Christ,  
*Master it is good being heere: let vs make three*  
*Tabernacles here, one for thee, one for Moses, and*  
*another for Elias.* Lastly, out of this communion  
 ariseth a perfect loue of God wherby the saintes  
 loue God with all their hearts, with all their  
 soules,

<sup>c</sup> Reuel. 22.  
 1. 2.

<sup>d</sup> Reuel. 21.  
 22.

<sup>e</sup> psal. 36.

<sup>f</sup> Mat. 17. 4.

## *The estate of a Christian*

*2<sup>d</sup> Reuel.<sup>9</sup>.  
Ver. 11. 12.*

*1<sup>st</sup> Phil. 3. 3.*

soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in worshipping God, by singing of songes of praise and thanks giuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world <sup>h</sup>as drosse and dung, so that they may obtaine Christ and his righteousnes.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the childe of wrath and vengeance. Sathan hath wounded thee with manie a deadlie wound of sinne: thou liest bleeding at the heart and art like to die eternally. Thou being in this estate, there is no Man on earth, no Saint in Heauen, no Angell, no creature at al, is able to helpe thee; Christ only was able; hee therefore came downe from Heauen and became man, for this cause, to worke thy deliuerance. Furthermore in the curing of the wound of sinne, no hearbe, no water, no plaister, no Phisicke, can doo thee any good: onelie the bodie and bloud of Christ is soueraigne for this matter, beeing stieped in the wrath of GOD. Hee therefore subiected himselfe to the death, euen the death of the Crosse vppon which hee suffered the wrath of GOD due to the sinne of mankinde: and of his owne heart blond he tempered for thee

a soueraigne medicine to heale all thy wounds and sores. Now therefore despise not this mercie; seeke vnto Christ, lay open all thy sores, pray him, that he would vouchsafe thee if it bee but one droppe of his blood: then hee will come vnto thee by his holy spirite, hee will wash and supple thy wounds in his blood and binde them vp. Hee is the *tree of life the leaues whereof heale the nations.* If thou get but one leafe of him thou art well, it will heale thee and restore thy dead soule that thou maiest liue eternallie in the kingdome of heauen. If this reason will not mooue thee to be a christian, thy case is desperate. It is the best reason that Paul could vse to this purpose. *As obedient children, (saith he) fashion not your selues vnto the former lustes of your ignorance, but as he which hath called you is holie, so bee yee holie in all manner of conuersation.* His reason followeth. *Knowing that yee were not redeemed with corruptible things as siluer and golde from your vayne conuersation receaued by the tradition of the Fathers, but with the precious blood of Christ, as a Lambe vndefiled and without spotte.*

*i Reuel. 22.  
3.*

*1. Pet. 1.  
Ger. 14. 15.*

*1. Pet. 12. 19.*

Thus much haue I spoken to the worldling, who in his heart makes no more account of Christ than of his olde shooes: and who had rather be without Christ, than be without his pigges, with the Gaderenes. Now for the true

*Matth. 8.*





A Dialogue of  
the state of a Christian man,  
*betweene Eusebius a perfect  
Christian, and Timotheus a weake  
Christian, and the most of it was ga-  
thered here and there out of the  
sweete and sauorie writings of  
Master Tindall and Ma-  
ster Bradford.*



*Timotheus.* Because of  
our ancient acquaint-  
ance and familiari-  
tie (deare friend *Eusebius*) I will make  
bolde with you to  
aske such questions  
as may be for my e-  
dification and com-  
fort, and of no other matters but euen of reli-  
gion, whereof I see you are an olde professor.  
And

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And first of all, let mee bee bold to aske this question of you, how it pleased God to make you a true Christian, and a member of Christ Iesus whome I see you serue continually with a feruent zeale.

*Eusebius.* For that olde acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in mee: therefore I pray you marke a little what I shall say, and I wil declare vnto you the trueth euen soorth of the feeling of mine own conscience. The fall of Adam did make mee the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the Diuell: And the Diuell was my Lorde and my ruler, my head, my gouernour, and my prince, yea, and my God And my will was locked and knit faster vnto the will of the Diuell, then could an hundred thousand chaines binde a man vnto a poast. Vnto the Diuels will did I consent with all my heart, with all my minde, with all my might, power, strength, will and life: so that the lawe and will of the Diuell, was written as well in my heart, as in my members, and I ran headlong after the Diuell with full saile, and the whole swing of all the power I had: as a stone cast vp into the ayre commeth downe naturallie of it selfe with all the violent swing  
of



of his owne weight. O with what deadly and  
venemous heart did I hate mine enemies: with  
how great malice of minde inwardlie did I  
sley and murther? With what violence and  
rage, yea with what feruent lust committed I  
adulterie, fornication, and such like vnclean-  
nes? With what pleasure and delectation  
like a glutton serued I my bellie? With what  
diligence deceiued I? How busilie sought I  
the things of the world? Whatsoever I did  
worke, imagine or speake, was abominable  
in the sight of God, for I could referre no-  
thing vnto the honour of God: neither was  
his lawe or will written in my members or in  
my heart, neither was there any more power  
in me to follow the will of God then in a stone  
to ascend vpward of it selfe. And besides that  
I was a sleepe in so deepe blindenesse that I  
could neither see nor feele in what miserie,  
thraldome, and wretchednes I was, till Moses  
came and awaked me and published the lawe.  
When I heard the lawe truelie preached how  
that I ought to loue and honour God with all  
my strength & might from the lowe bottome  
of the heart because hee did create mee Lorde  
ouer it, and my neighbour, yea mine enemies as  
my selfe inwardly from the grounde of my  
heart, because God hath made them after the  
likenesse of his owne Image, and they are his  
sonnes as well as I, and Christ hath bought  
them

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them with his bloud, and made them heires of  
euerlasting life as well as I: and how I ought  
to doo whatsoeuer GOD biddeth and to ab-  
staine from whatsoeuer God forbiddeth, with  
all loue and meekenesse, with a feruent & bur-  
ning lust from the center of the heart. Then  
began my conscience to rage against the lawe  
and against God. No sea, bee it neuer so great  
a tempest was so vnquiet, for it was not possi-  
ble for me a natural man to consent to the lawe  
that it should be good, or that God should bee  
righteous which made the lawe: in as much as  
it was contrarie vnto my nature, and damned  
me and all that I could doo, and neuer shewed  
mee where to fetch helpe, nor preached any  
*a Rom. 4.* mercy: but only set me at variance with God,  
and prouoked and stirred me to raile on God,  
and to blaspheme him as a cruell tyrant. And  
indeed it was not possible to doo otherwise, to  
thinke that God made mee of so poysoned a  
nature, and gaue me an impossible lawe to per-  
forme: I being not borne againe by the spirit,  
and my wit, reason, & will being so fast glew-  
ed, yea nayled and cheyned vnto the wil of the  
Diuell. This was the captiuitie and bondage  
whence Christ deliuered mee, redeemed and  
loosed me. His bloud, his death, his patience  
in suffering rebukes and wronges and the full  
wrath of God, his praers and fastings, his  
meekenes and fulfilling the vttermost points  
of

of the lawe, appeased the wrath of G O D, brought the fauour of God to me againe, obtained that God should loue me first, & be my father, and that a mercifull father that would consider my infirmities and weakenesse, and would giue me his spirit againe, which he had taken away in Adam, to rule, gouerne, and strengthen mee, and to breake the bandes of Sathan wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God, (which preaching is called the Gospell or glad-tidings,) and I had deepe-ly considered the same: then my heart began to waxe soft and melt at the bounteous mercie of God and kindnesse shewed of Christ. For when the Gospell was preached, the spirit of God (me thought) entred into my hart, and opened my inward eyes, and wrought a liuely faith in mee, and made my wofull conscience feeble and taste how sweete a thing the bitter death of Christ is, and how mercifull and louing God is through Christs purchasing and merits, and made mee beginne to loue againe, and to consent to the lawe of God how that it is good and ought so to bee, and that God is righteous that made it: lastlie it wrought in mee a desire to bee whole, and to hunger and thirst after more righteousness and more strength to fulfill the law more per-

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feetlie: and in all that I doo or leaue vndone to seeke Gods honour and his will with meeke-nesse euermore condemning the imperfect-nes of my deedes by the lawe.

Now then this good worke of God to my saluatiō standeth in two poyntes, the working of the lawe, and the working of the Gospell: the preaching of the law was a key that bound and damned my conscience, the preaching of the Gospell was another key that loosed me againe. These two salues (I meane the lawe and the Gospell) vsed God & his preacher to heale and cure me a wretched sinner withall. The lawe did driue out my disease and made it appeare, and was a sharpe salve and fretting corasive, and killed the dead flesh, and losed and drewe the sore out by the roote, and al corruption. It pulled from me al trust and confidence I had in my selfe, and in mine owne workes, merites, deseruings, and ceremonies, and robbed me of all my righteousnes, and made mee poore. It killed me in sending me down to hel, and bringing me almost to vtter desperation, and prepared the way of the Lord, as it is written of *Iohn Baptist*. For it was not possible that Christ should come vnto mee as long as I trusted in my selfe or in any worldly thing, or had any righteousnes of mine owne, or riches of holie workes. Then afterward came the Gospell a more gentle plaister, which soupled and swaged

swaged my wounds of my cōsciēce & brought me health: it brought the spirit of God, which loosed the bandes of Sathan, and coupled me to God and his will through a strong faith & feruent loue. Which bands were too strong for the Diuell, the world, or any creature to loose. And I a poore and wretched sinner felt so great mercie that in my selfe I was most sure that God would not forsake me, or euer withdrawe his mercie and loue from mee. And I boldlie cried out with Paul, saying. *Who shall separate mee from the loue of GOD, &c.* Final- Rom. 8: lie, as before when I was bound to the Diuell and his will, I wrought all manner of wickednes, for I could doo no otherwise, it was my nature: euen so now since I am coupled to GOD by Christes blood, I doo good freelie, because of the spirit and this my nature. And thus I trust I haue satisfied your first demand.

*Timoth.* Yea, but me thinkes you doo too much condemne your selfe in respect of sinne: For I can remember that from your childe-hood: you were of a good and gentle nature, and your behauiour was alwaies honelt and ciuill, and you could neuer abide the companie of them which were roysters and ruffians; and swearers, and blasphemers, & contemners of Gods word, and drunkards, which now are termed good fellowes. And your dealing

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with all men hath beene euer commended for good,faithfull and iust. What meane you then to make your selfe so abhominable and accursed, and to say, you were so wholie addicted vnto wickednesse, and your will so fearefullie and miserably in captiuitie vnto the wil of the Diuell.

*Euseb.* Brother *Timothie* I know what I say, God giue me grace to speak it with more liuelie feeling of my weakenes, and with a more bitter detestation of my sinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeance of God by birth: yea and so from my first conception: And I had my fellowshippe with the damned diuels vnder the power of darkenes and rule of satan, while I was yet in my mothers womb: and although I showed not the fruites of sinne as soone as I was borne nor long after: yet was I full of the naturall poyson, fro whence al wicked deeds doo spring, & cannot but sinne outwardlie, as soone as I am able to worke (bee I neuer so yong) if occasion be giuen: for my nature is to sinne as is the nature of a serpent to sting: & as a serpēt yet yong, or yet vnbrought forth is full of poyson and cannot afterwarde (when time and occasion is giuen,) but bring forth the fruites thereof. And as an Adder, a Toade, or a Snake is hated of man, not for the euill it hath done, but for the poyson that is in it,

it, and hurt which it cannot but doo: so am I hated of God, for that naturall poyson which is conceiued and borne with me before I doo any outward euill. And as the euill which a venomous worme dooth, maketh it not a serpent, but because it is a venomous worme therefore dooth it euill, and poysoneth: euen so doo not our euill deedes make vs euill first, but because we are of nature euill, therefore do we euill, and thinke euill, to eternall damnation by the lawe, and are contrarie to the will of God in our will, and in all things consent vnto the will of the fiend.

*Timoth.* As yet I neuer had such a feeling of my sinne as you haue had: and although I would bee loath to commit any sinne, yet the lawe was neuer so terrible vnto mee, condemning mee, pronouncing the sentence of death against me, and stinging my conscience with feare of euerlasting paine, as I perceiue it hath been vnto you: therefore I feare oftentimes least my profession of religion should be onely in truth meere hypocrisie, I praie you let mee heare your minde.

*Euseb.* A true saying it is that the right way to go vnto heauen, is to sayle by hell, and there is no man liuing that feeleth the power and vertue of the bloud of Christ, which first hath not felt the strange paynes of hell. But yet in these paynes there is a difference: and it is the

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*Ezek. 38.*

*Iob. 6. 4.*

*Iob. 13.*

*Psal. 132.*

the wil of God that his children in their con-  
uersion shall some of them feele more and  
some lesse. *Ezechias* on his death bedde com-  
plaineth that the Lord breakeh his bones like  
a Lion, that he could not speake by reason of  
paine, but chattered in his throate like a  
Crane, and mourned like a Doue. *Iob* saith,  
that God is his enimie, and hath set him vp as  
a marke to shoote at, and that the arrowes of  
the almightie are vpon him, and that the poy-  
son of them hath dronke vp his spirite. *Dauid*  
bewaileth his estate in many Psalmes, but espe-  
ciallie in the 130. Psalme, where he beginneth  
on this manner: Out of the deepe places haue  
I called vnto thee O Lord: which is as though  
hee should saie; O my poore soule fall not  
flatte down, vex not thy selfe out of meareure:  
the burden of thy sinnes presse thee sore in-  
deede, but be not for all that quite ouerwhel-  
med: thou art thrust downe so lowe into the  
deapth of deepes, that thou had neede crie a-  
loude to bee heard of him which dwelleth  
in the highest heightes: and the euerbur-  
ning hell fire is not farre from that lake whe-  
ther thine iniquities haue plunged thee, so  
that thou maist perceiue as it were the Ec-  
cho of their cries and desperate howlinges  
which bee there cast out of all hope of euer  
comming forth. But the Lord which bringeth  
forth euen to the borders of hell his best belo-  
ued



ued when they forget themselves, knoweth also how well to bring them backe againe. Goe no further then downward, but lift vp thy heart together with thine eye, and seeke vnto the Lord, to reach vnto thee his mercifull and helping hand. Againe in the scriptures wee finde examples of men conuerted vnto the Lord without any vehement sorrowe of their finnes. What anguish of conscience had the theefe vppon the Crosse for his former life in his present conuersion at the houre of death? Howe was *Lidia* dismayed and cast downe in respect of her wickednesse, like as *Dauid* was or *Job*, whose heart GOD onely is saide to haue opened to giue attendance to the preaching of Paule and Silas, who also euen presentlie after was readie to entertaine them, and to make them a feast in her house, which shee coulde not haue done if she had beene in the perplexities of *Ezechias*, or *Dauid*. The same may bee spoken of the jailer, and of them which heard *Peters* Sermon at Ierusalem, who for all that they had murdered our Sauour Christ, yet in their conuersion, their hearts were onely for the time pricked. So then God in preparing vs, which in trueth are nothing but fleshelie and stinking dounge-hills of sin, nay very vncleannesse and pollution it selfe, I saie, in preparing vs to bee the temples of his holie spirite to dwell in,

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and the store-houses to horde vp his heauenlie graces in, dooth otherwhiles vse a milde and gentle remedie, and maketh the lawe to looke vpon vs, though with no louing & gentle, yet with no fearefull countenance, and other whiles in some hee setteth a sharpe edge vpon the law, & maketh it to wound the heart very deepe, and as a strong corasue to torment them, and to fret and gnawe vpon their consciences. And wee see by experience that a borch or a bile in a mans bodie, is as well eased of the corruption that is in it by the pricking of the poynt of a small needle as by the launcing of a great raser. Wherefore if God by his spirit haue wrought in you sorrowe for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieued and sorrowfull for your sinnes, it is a good token of the grace of God in you.

*Timoth.* Surelie this is a great comfort you giue mee, God make mee thankfull for it. And I praie you more plainly shew mee the state of your life til this houre, that I and all other may take warning by it.

*Euseb.* That which may do good vnto other men I will neuer conceale though it bee to my perpetual shame. As I was conceiued & borne in sin, so my Parents brought mee vp in ignorance & neuer shewed me my shame & misery by

by Gods lawe: and I liued a long time, euen as a man in a dead sleepe or trance, and in trueth I liued as though there were neither heauen nor hell, neither God nor Diuell. And the Diuell himselfe (as now I perceiue) did often perswade my secure conscience that I was the child of God, and should bee saued as well as the best man in the world: and I yeelded to this perswasion, and did verily thinke it: so that when the preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue saide vnto my neighbours that I hoped I should bee saued, and he should goe to hell: and when I was asked whether I could keepe all the commandements of the lawe, I said that I could: and being asked whether I neuer sinned, I sayd I thought that otherwhiles I did, but for them which were but fewe, I hoped God would haue mercie, and haue mee excused, & al my neighbors were glad of my companie, they spoke well of mee, and I was taken for an honest man, when as indeed, before God I was a vile beast, and the child of wrath, inspired with the spirit of the Diuell continuallie. Well, afterward I heard the law preached, and I sawe and remembred many fearefull iudgements of GOD vppon men whom I in reason thought were as good men as I, then I began to consider mine owne estate, and to perceiue my sinnes, and my cursednesse, & vpon a time  
about

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about all other, the curle of the lawe made me inwardly afraide, and my flesh then began to tremble and quake: then I could not sleepe in the night season, I was afraide of euery thing. If I were in my house, I thought the houle would fall on my head; if abroade, I thought euery crannie of the earth would open it selfe wider and swallowe mee. I started at euery strawe, and at the moouing of a flye: my meate was loathsome vnto me, and I thought I was not worthie of so good a creature of God, and that GOD might iustly turne it to my bane: the grieve of my heart for my life past made me shed abundance of teares: and vppon that I remembred (that I had heard in the Church) in Dauids Psalmes, that his teares were his drink, and that he did wet his bed with teares. And now the Diuell changeth both his coate and his note, and in fearefull manner cryed in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this grieve of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked me, and haue made a iest of it. Wherefore I was faine to goe to a godly learned Preacher; I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which hee shewed  
me

mee in the booke of GOD, and by his feruent godlie and effectuall prayers : and I thanke GOD euer since I haue had some assurance (in spite of the Diuell) that I doo apperteine to the kingdome of heauen, and am now a member of Iesus Christ, and shall so continue for euer.

*Timoth.* How knowe you that GOD hath forgien your sinne?

*Euseb.* Because I am a sinner and he is both able and willing to forgie me.

*Timoth.* I graunt that he is able to forgie you, but how knowe you that hee will? you knowe your sinnes are very great.

*Euseb.* I graunt: but Christs passion is far greater: and although my sinnes were as red as scarlet & as purple, yet they shall be as white as snowe, and as soft as wooll.

*Timoth.* Oh but you haue sinned verie often.

*Euseb.* Tell mee not I pray you what I haue done, but what I will doo.

*Timoth.* What will you doo?

*Euseb.* By Gods grace it is my full purpose, and my earnest prayer to GOD is, hereafter to take better heede, and to amende my former life.

*Timoth.* Is that enough thinke you?

*Euseb.* What lacketh?

*Timoth.* The fauour and mercie of God,  
that

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that may cleane forsake you.

*Enseb.* Nay, that I will neuer graunt : for I am certainly perswaded of the fauour and mercie of GOD euen to the saluation of my soule.

*Timoth.* Oh shew me that, that is the thing I earnestly desire, to bee assured of Gods speciall goodnes, euen by your feeling.

*Enseb.* According as God hath giuen mee to feele the same so will I shewe it you. And first of all the dealing of God towards me is a good argument to me. In the first commandement, God hath commanded me to take him to be my GOD, and in the Lords prayer hee teacheth me to call him father : hee hath created the worlde generally, and euery creature particularly for man, and so for mee, to serue for my commoditie, necessitie, and admonition. Also he hath made me after his owne image, hauing a reasonable soule, body, shape, where he might haue made me a Toade, a Serpent, a Swine, deformed, franticke. Moreover, he hath wonderfully preserved mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils : al which doo confirme in mee a perswasion of Gods fatherly loue : and that I should not doubt hereof : where I might haue been borne of Turkes, loe it was the will of GOD that I should bee borne of Christian parents, and bee brought  
into

into Gods Church by Baptisme, which is the Sacrament of adoption, and requireth faith, as well of the remission of my sinnes as of sanctification and holines to bee wrought of God in me by his grace & holy spirit: where I might haue been borne in an ignorant time and religion, GOD would that I should bee borne in these daies and in this cuntry where is more knowledge reuealed then euer was here or in many places els is. Where I might haue been of a corrupt iudgement, and entangled with many errors of Papistrie, and of the familie of Loue, and of the schisme of Browne, by Gods goodnes my iudgement is reformed, and hee hath lightened mine eyes to see and my heart to imbrace his sincere trueth. By all which things I doo confirme my faith of this that God alwaies hath been, is, and will bee for euer my father, and at my departing forth of this world will giue me the crowne of euerlasting glorie. Secondly, when as man is euermore doubting of the promises of God bee they neuer so certaine, GOD of his infinite mercie to preuent all occasions of doubting, promiseth to giue his owne spirit as a pledge, pawne, or earnest pennie vnto his children of their adoption and election to saluation. Now, since it pleased God to call me from hypocrisie to bee a member of his Church, I feele that in my self which I neuer felt or heard of before. In times  
past,

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past, I came to prayers and to the preaching of Gods worde, euen as a Beare commeth to the stake, now the word of God is meate & drinke to me, and prayer is no burden vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue praised and giuen thanks to God, if I doo any thing it commeth into my minde to pray. In my prayers I finde great ioye and comfort and the exceeding fauour of God, I neuer thinke I can well take my rest, or doo any thing els except first I aske it at Gods hand in Christ. Lastly, when my mind and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my sinnes, and the assurance of my saluation, & in praier I haue had those grones which for their greatness cannot bee expressed. Now from whence commeth all this? From the Diuell? No. In these actions I haue found him my enemy, and a continuall hinderer of them. For hee by his craft when I haue been heauie and weake, hath assailed to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue been so hardened and blinded by those sinnes, that for a time I haue made light account of the word of God and prayer. Well then, peraduenture this came from mine owne seife? No neither. This cursed nature of mine hath been more pleased  
and



and delighted with sinne, and with the pleasures of the worlde, than with such exercises, from which it draweth mee and presseth mee downe as leade. I cannot thinke that such a poysoning Cockatrice can lay such good eggs, or that wilde crabbe trees (such as all men are in Adam) can bring foorth swete fruites according to the will of God, except God pluck them foorth of Adam, and plant them in the garden of his mercie, and stocke them, and graft the spirit of Christ in them. Wherefore these are the workes of Gods spirite, and my conscience is thereby certified that God hath giuen mee the spirit of adoption, and therefore that his fauour and mercie shall continue towards me for euer. For the gifts of GOD are without repentance, and whome God once loueth, him he loueth for euer. Thirdly, there bee certaine fruites of Gods children which I finde in me, by which I am confirmed in Gods fauour. Saint Iohn in his first Epistle saith, that hereby we knowe that we are translated from death to life because wee loue the brethren. Truly I feele in my heart a burning loue towards them which are good Christians though I neuer knewe them nor sawe them, and I am verie desirous to doo any good for them: and if dropes of my heart blood wou'd doo them good they should haue them. Moreover I hate all sin and wickednesse with a bitter hatred,

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hatred, and I long to see the coming of my Saviour. Christ to iudgement, I am grieved and disquieted because I cannot fulfill the law of GOD as I ought, all which I haue learned forth of Gods worde to bee tokens of Gods children. And thus you see what euidence I haue to shew that I am a true member of the Church militant and in the fauour of God.

*Timoth.* Haue you a stedfast faith in Christ (as these arguments seeme to prooue) without all wauering, doubting, & distrusting of Gods mercie?

*Euseb.* No, no. This my faith which I haue in Christ is euen fought against with doubting, and euer assailed with desperation, not when I sinne onely but also in tentations of aduersitie, into which God bringeth me to nurture me and to shewe me mine owne heart, the hypocrisie and false thoughts that there lie hid, my almost no faith at all, and as little loue, euen then happily when I thought my selfe most perfect of all; for when temptations come I cannot stand, whē I haue sinned faith is feeble, when wrong is done vnto me I cannot forgiue, in sicknes, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doo good but of God onely. And in all such teintations my  
faith

faith perisheth not vtterly, neither my loue and consent to the lawe of God: but they bee weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a child, so now deale I towards GOD my louing father. When I was a childe my father and mother taught me nurture and wisdom, I loued my father and all his commaundements, and perceiued the goodnes he shewed me, that my father loued me, and all his precepts are vnto my wealth and profite, and that my father commaundeth nothing for any need he hath thereof, but seeketh my profite onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commaundements and doo them with good will, and with good will goe euery day to the schoole: And by the way hapilie I sawe companie play, and with the sight, was taken and rauished of my memorie, and forgot my selfe, and stood, and beheld, and fell to play also forgetting father and mother, and all their kindnes, all their lawes, and mine own profite also. Howbeit, the knowledge of my fathers kindnes, the faith of his promises, and the loue that I had againe vnto my father, and the obedient minde were not vtterly quenched, but lay hid, as all things doo when a man sleepeth or lieth in a traunce. And as soone as I had plaied out all my lustes, or els by some had been warned, in the meane season, I came

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againē to my olde profession. Notwithstanding, many tentations went ouer my heart, and the lawe as a right hangman tormented my conscience, and went nie to perswade mee that my father would thrust me away, & hang me if he caught me, so that I was like a great while to runne away, rather than to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue and of punishment wraстled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my minde was more quiet. And the goodnesse of my father and his olde kindnes came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleued that my father would not put mee away or destroy mee: and he hoped that I would doo no more so. And vpon that I got me home againe dismaied, but not altogether faithlesse: the old kindnes would not let me dispayre, howbeit al the world could not set mine heart at rest, vntil the paine had been past, & vntil I had heard the voyce of my father, that all is forgotten.

*Timoth.* Seeing that you haue thus plainly and truely shewed the weakenes of yours, and consequently of all mens faith, shew me I pray you how by the weakenes of faith a Christian is not rather discomforted than comforted,  
and

and assured of his saluation.

*Euseb.* God doth not so much regarde the quantitie of his graces as the truth of them, he approoueth a little faith if it bee a true faith: yea, if faith in vs were no more but a graine of mustard seede (which is the least of all other feedes) it should be effectuell, and God would haue respect vnto it. The poore diseased beggar with a lame hand, hauing the palsy also, is able neuerthelesse to reach out the same and receiue an almes of a king: and so in like manner a weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly king offered vnto vs in Christ. Faith in the 3. of Iohn is compared vnto the eye of the Israelite, which although it were of dimme sight, or looked a squint, yet if it could neuer so little behold the brasent Serpent, it was sufficient to cure the stings of the fierie Serpents, and to saue life.

*Timoth.* Seeing that you satisfie me in euery point so fully, shew me I pray you, whether a man may be wicked and haue faith, & whether faith entring expelleth wickednesse. For I haue heard some say, that a man might beleeue the word of God, and yet bee neuer the better in his life, or holier than before he was.

*Euseb.* Many there are which when they heare or reade of faith, at once they consent thereunto, and haue a certain imagination and

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opinion of faith: as when a man telleth a storie, or a thing done in a strange land that pertaineth not to them at all: which yet they beleue and tell as a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say, verilie, this doctrine seemeth true, I beleue it euen so: then they thinke that the right faith is there; but afterward whē they feelee in themselves no manner of working of the spirite, neither the terrible sentence of the lawe, and the horrible captiuitie vnder Satan, neither can perceiue any alteration in themselves, and that any good works followe, but finde they are altogether as before, and abide in their olde state, then thinke they that faith is not sufficient, but that works must be ioyned with faith to iustification: but true faith is only the gift of God, and is mightie in operation, euer working, beeing full of vertue: it renueth man, and begetteth him afresh, altereth him, changeth him, and turneth him altogether into a newe creature and conuersation: so that a man shall feelee his heart cleane chaunged, and farre otherwise disposed than before, & hath power to loue that which before he could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it setteth the soule at libertie, and maketh her free

to follow the will of God, and is to the soule as health to the body. After that a man is pined with long sicknes, the legs cannot beare him, he cannot lift vp his hands to helpe him, his tast is corrupt, sugar is bitter in his mouth, his stomack longeth after slubber sauce and swash, at which a whole stomacke is ready to cast his gorge: when health commeth she changeth & altereth him cleane, giueth him strength in all his members, lust & will to do of his owne accord that which before hee could not doo, neither could suffer þ any man should exhort him to doo, & hath now lust in wholsome things, and his members are free & at libertie, & haue power to do al things of his owne accord which belong to a sound and whole man to doo. And faith worketh in the same manner as a tree brings forth fruite of his owne accord: and as a man neede not bid a tree bring forth fruite, so is there no lawe put to him that beleeueth and is iustified through faith, neither is it needfull. For the lawe is written and grauen in his heart, his pleasure is daily therein, and as without commandment euen of his owne nature he eateth, drinketh, seeth, heareth, talketh, goeth: euen so of his owne nature without any compulsion of the law, he bringeth forth good works: and as an whole man when he is a thirst tarrieth but for drinke, and when he hungreth abideth but for meate, and then drinketh and

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eateth naturally. Euen so is the faithfull euer a thirst, and an hungred after the will of GOD; and tarrieth but for an occasion: and whensoever an occasion is giuen hee worketh naturally the wil of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to doo Gods will. Hee that hath not this faith is but an vnprofitable babler of faith and workes, and neither watteth what he bablith, nor whereunto his words pretend. For he feeleth not the power of faith nor the working of the spirit in his heart, but interpreteth the Scriptures which speake of faith and workes after his owne blind reason, and foolish fantasies, not hauing any experience in himselfe.

*Timoth.* Euery member of Christs congregation is a sinner, and sinneth daylie, some more, and some lesse, for it is written, 1. Ioh. 1. *If we say we haue no sinne we deceiue our selues, and the truerh is not in vs.* And Paule, Rom 7. *That good which I would, that do I not; but that euill which I would not, that doo I.* So it is not I that doo it (saith he) but sinne that dwelleth in me. So the Christian man is both a sinner and no sinner: which how it can bee, shew it me by your experience.

*Euseb.* I being one man in substance and two men in qualitie, flesh and spirit, which in me so fight perpetually the one against the other; that I must goe either backward or forward,



ward, and cannot stand long in one state. If the spirit overcome in tentations, then is she stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though she had a mountaine on her backe, and as wee sometime in our dreames thinke wee beare heavier than a millstone on our breasts: or when we dreame now and then that wee would runne away for feare of some thing, our legges seeme heavier than leade: Euen so is the spirit oppressed and ouerladen of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vaine, vntill the God of mercie which heareth my grone through Iesus Christe come and lose her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regarde the spirite, the profession of my heart toward the lawe of GOD, my repentance and sorrowe that I haue both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercie in our Sauour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the olde Adam, and as it were the stocke of the wilde oliue tree, euer and anone when occasion is giuen, shooting forth his braunches, leaues, budde, blossome,

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and fruite also : which also is as the weakenes of one that is newly recovered out of a great disease, by the reason whereof all my deedes are imperfect, and when occasions be great I fall into horrible deedes, and the fruite of the sinne which remaineth in my members breaketh out. Notwithstanding, the spirit leaueth me not, but rebuketh me, & bringeth me home againe vnto my profession, so that I neuer cast off the yoke of God from of my necke, neither yeeld vp my selfe vnto sinne to serue it, but fight a fresh, and begin a newe battaile. And I had rather you should vnderstand this fourth of the Scriptures, by the example of Ionas and the Apostles. Ionas was the friend of God, and a chosen servant of God, to testifie his will vnto the world. He was sent from the land of Israel, where he was a Prophet, to goe amongst an Heathen people and the greatest Citie of the worlde, then called *Ninwie*, to preach that within fortie dayes they should bee destroyed for their sinnes : which message the free will of Ionas had as much power to doo as the weakest hearted woman in the worlde had power, if shee weere commaunded to leape into a tubbe of liuing Snakes and Adders : as happelie if GOD had commaunded Sara to sacrifice her sonne Isaac, as hee did Abraham, shee would haue disputed with GOD ere shee had done it, or though she

the were strong enough. Well, Ionas hartned by his owne imagination, and reasoning after this manner; I am here a Prophet vnto Gods people the Israelits: which though they haue Gods word testified vnto them daylie, yet despise and worshippe God vnder the likenesse of Calues and after all manner of fashions saue after his owne word, and therefore are of all nations the worst and most worthy of punishment. And yet God for loue of a few that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part so euill as these. If I therefore shall goe preach, I shall lie and shame my selfe, and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrie where God is worshipped. When Ionas entred into the ship, he laide him downe to sleepe: for his conscience was tossed betweene the commandement of God which sent him to Niniuie, and his fleshlie wisdom which dissuaded and counselled him to the contrarie, and at last preuayled against the commandement, and carried him another way as a ship caught betweene two streames (as the Poets faine the mother of *Meleager* to be betweene diuers affections? while

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to aduenge her brothers death shee sought to  
sley her own sonne) wherevpon for very paine  
and tediousnesse hee laye downe to sleepe  
to put the commandement out of minde;  
which did so gnawe and fret his conscience: as  
the nature of al the wicked is, when they haue  
sinned in earnest, to seeke all meanes with riot,  
reuell, and pastime to driue the remembrance  
of sinne forth of their hearts, as Adam did to  
couer his wickednesse with apperns of figge-  
leaves. But G O D awoke him out of his  
dreame, and set his sinnes before his face: for  
when the lotte had caught Ionas, then be sure  
that his sinne came to remembrance againe,  
and that his conscience raged no lesse then the  
waters of the sea. And then he thought he on-  
ly was a sinner, and thought also that as verilie  
as he had fled from God, as verily God had cast  
him awaie: for the sight of the rodde maketh  
the naturall childe not onely to see and ac-  
knowledge his fault, but also to forget all his  
fathers olde mercie and goodnes. And then  
hee confessed his sinne openlie, and of verie  
desperation to haue liued any longer hee had  
cast himselfe into the Sea betimes, except  
they would bee lost also: for all this God pro-  
vided a fishe to swallowe Ionas. When Ionas  
had been in the fishes bellie a space, the rage of  
his conscience was somewhat quieted, and he  
came to himselfe againe, and had receaued a  
little

little hope, and the qualmes and panges of desperation which went ouer his heart were halfe overcome: then hee prayed to God, and gaue thanks vnto him. When Ionas was cast vpon the lande againe, then his will was free, and hee had power to goe whether God sent him, and to what God commanded him, his owne imagination laide apart: for hee had been at a new schoole, and in a fornace where he was purged of much refuse and drosse of fleshly wisdom, which resisted the wisdom of God. For as far as we be blind in Adam we can not but seeke and wil our own profit, pleasure and glory: & as far as we be taught in the spirit, we cannot but seeke & wil the pleasure of God only. Then Ionas preached to *Ninive*, & they repented: the Ionas shewed againe his corrupt nature for all his trying in þe Whales bellie. He was so displeased because the *Ninivites* perished not, hee was weary of his life, and wished death for very sorrow, that he had lost the glorie of his prophesying, in that his prophesie came not to passe, but he was rebuked of God, as in his prophesie you may reade.

The Apostles Christ taught them euer to be meek & to humble theselues: yet oft they strived among themselues who should be greatest: the son of Zebede wold sit one on the right had of Christ, the other on þe left. They wold pray that fire might descend fro heauen & consume the

*Samaritans.*

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*Samaritans.* When Christ asked, *who say men, that I am?* Peter answered, *Thou art the sonne of the living God,* as though Peter had been as perfect as an Angel. But immediatlie after when Christ preached vnto them of his death and passion, Peter was angrie and rebuked Christ, and thought earnestlie that he had raied, and not wist what hee had saide: as at another time which Christ was so feruentlie busied in healing the people, that he had no leasure to eate, they went out to holde him, supposing that he had been beside himselfe. And one that cast forth Diuelles in Christes name they forbad, because hee waited not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long going to schoole, asked whether men should forgiue seauen times, thinking that eyght times had been too much. And at the last supper, Peter would haue died with Christ, but yet within few houres after he denied him both cowardly and shamefullie. And after the same manner, though he had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter againe, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sworde, and carried no answere, but laide on rashlie. So that although we bee once reconciled to God, yet at the first we be but children and yong scholars,

lers, weake and feeble, and must haue leasure to growe in the spirite, in knowledge, loue, and deedes thereof, as young children must haue time to growe in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is minished by little and little, and cannot before the houre of death be wholie taken awaie.

*Timothe.* I perceiue by your godlie discourse, the manifold conflicts betweene the flesh and the spirit, and that the flesh is like to a mightie Giant, such a one as was Goliath, strong, iustie, stirring, enemie to God, confederate with the Diuell: and the spirite like to a little child, such a one as was little David, new borne, weake and feeble, not alwaies stirring: now then what meanes doo you vse to weaken the flesh, and strengthen the spirit.

*Enseb.* I vse to tame my flesh with praier and fasting, watching, deedes of mercie, holy meditations and reading the scriptures, and in bodilie labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde in my bodie most inclined to, & with abstaining from al things that encourage the flesh against the spirite: as reading of toyes and wanton bookes, seeing of plaies and enterludes, wanton communication, foolish iesting, and effeminate thoughtes and talking of couetousnes, which

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which Paul forbiddeth Ephes. 5. magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh mee to growe and waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus verie often he maketh me to take vp my crosse and nayleth my fleshe vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, he will raise vp a tempest against thee, to prooue whether thou wilt abide by his worde, and that thou maist feele thy faith and weakenes, and perceiue his goodnes: for if it were alwaies fayre weather & thou neuer brought into such iopardy, whence his mercy only deliuereth thee, thy faith should be onely a presumption, and thou shouldst be euer vnthankful to God, & merciles vnto thy neighbour. If God promise riches, the way therevpon is pouerty: whome he loueth him he chasteneth: whome he exalteth, he casteth downe: whome hee saueth hee first damnneth: he bringeth no man to heauen, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, he casteth downe all first: hee is no patcher, hee cannot abide another mans foundation: he will not worke til all be past remedie, and brought to such a case that men may see how that his hand, his power, his mercy, his goodnes, his  
truth



truth hath wrought altogether: he will let no man be partaker with him of his praise & glory: his workes are wonderfull and contrary to mans workes, who euer (saue hee) deliuered his owne sonne, his onely sonne, his deere sonne, his darling vnto the death, and for his enimies, to win his enimies, to ouercome them with loue, that hee might see loue and loue againe, and of loue likewise to do to other men, and to ouercome them with well dooing? Ioseph sawe the Sunne and the Moone, and seauen starres worshipping him, neuerthelesse ere that came to passe, God laide him where he could see neither Sun, nor Moone, neither any star of the skie, and that many yeares, and also vnderferued, to nurture him, to make him humble and meeke, and to teache him Gods waies, and to make him apte and meete for the roome and honour: againe he came to it, that he might bee strong in the spirit to minister it well. God promised the children of Israel a land with riuers of milke and honie, yet hee brought them foorth the space of fortie yeares into a lande wherein no riuers of milke and honie were, but where so much as a drop of water was not, to nurture and teach them as a father dooth his sonne, and to doo them good at the latter end, to subdue their cankered nature, to make them strong in the spirit to vse his benefites aright. Lastlie, God promised

Dauid

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Dauid a kingdome, and immediatelic stirred vp Saul against him to persecute him, and to hunt him as men do hares with gray-hounds and to ferret him out of euerie hole, and that for the space of many yeares, to turne him, to make him to mortifie his lustes, to make him feele his owne diseases: in fine to make him a good man, and a good King.

*Timoth.* But how if it come to passe that you bee tempted to any great sinne, and the flesh ouercome the spirit, in what case are you then?

*Enseb.* There is no bodie here but you and I, and I take you to be a Christin and a faithfull friend: therefore I will shewe a little of my experience. The last yeare by reason of the dearth, I and my family were put to great pinches, and most commonly we had nothing but bread and water: herevpon I bethought mee how I might get somewhat to releiue my familie: It came into my minde that in our Towne a rich man had a great flock of sheepe, and that I might take one of them without any hurt of him. I was verie loath at the first: but because there was such great stealing of sheepe, and I was in extreamitie, in the night I went among his sheepe and tooke a lambe, and I tolde my familie that it was giuen me: I presentlic killed it, the skinne and the entralles I buried on my backside, the fleshe we dressed

dressed by quarters, & did eate it with thank-  
giuing (as my manner is) but surely very cold-  
lie, and me thought my praier was abhominable  
in Gods sight After I had thus done, wee  
fared well for the space of two daies, but I felt  
my heart hardned, and my lippes were almost  
locked vp, that I could not as I was wont praise  
the Lord. The third night after, I went with  
a quiet conscience (me thought) to my bed,  
and then I slept soundlie till three of the clock  
in the morning, but I dreamed that one came  
to carrie me to pryson, vpon that on a sud-  
den I awaked and being afraide looked about  
mee and fell to consider why I should bee a-  
fraide, and I remembred that I had sinned a-  
gainst GOD by robbing my neighbour: O  
then my feare increased, and I thought that  
hell gaped to deuoure mee, and the lawe loo-  
ked vppon mee with such a terrible counte-  
nance, and so thundred in mine eares, that I  
durst not abide in my bed, but vp and to goe.  
Then the Diuell assailed me on euery side, to  
perswade that God had cast me away: saying,  
they that bee Gods, haue power to keepe his  
lawe, thou hast not, but breakest them: There-  
fore thou art a cast awaie and a damned crea-  
ture, and hell gapeth and setteth open his  
mouth to deuoure thee And I thought with  
my selfe that I had been alwaies a ranke hypo-  
crite, for as the cloudes of the ayre doo couer

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the sunne, so that sometimes a man cannot tell by any sense that there is any Sun, the cloudes and windes hiding it from our sight: euen so my cecitie and blindnesse, and corrupt affections, and the rage of my conscience did so ouershadowe the sight of Gods seede in me, and so ouerwhelme his spirit as though I had been a plaine reprobate. And thus it came to passe that Dauid making his praier to God according to his owne sense and feeling, but not according to the trueth, desired of God to giue him againe his spirite. Which thing GOD neuer dooth indeede: although he made mee to thinke so for a time: for alwaies he holdeth his hande vnder his children in their falles, that they lie not still as other doo which are not regenerate. I being thus turmoyled and stong with the conscience of sinne and the cockatrice of my poysoned nature, hauing beheld herselfe in the glasse of the righteous lawe of God there was no other saltie or remedy but to run to the brasen serpent Christ Iesus which shed his bloud, hanging vpon the Crosse, and to his euerlasting testament and mercifull promise, that it was shed for me for the remission of my sinnes, therefore I got me speedilie into a close corner in my house, and there vpon my face groueling, I confessed my sinne and prayed after this manner in effect. Father, what an horrible monster am I?

What

What traytor? What wretch and villaine? Thy mercie is wonderful, that hel hath not deuoured me hauing desertued a thousand/danmations. I haue sinned, I haue sinned against thy godly, holy and righteous lawe and against my brother by robbing him, whome I ought to loue for thy sake as dearelie as my selfe: forgiue mee father for thy sonne Christ his sake according to thy most mercifull promises and testament: forget not good Lorde thy olde mercies shewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many howres, and God which is neere to all them that call vpon him, heard mee, eased my paine, and assured mee of the remission of my sinne. After presently, for the more easing of my conscience I went to my neighbour, & betweene him and mee vpon my knees confessed my faulte with teares, desiring him to forgiue me, & I would (as Gods lawe requireth,) restore that which I stole, fouré folde: he (I thanke him) was contented & toke pittie on me, & euer since hath been by Gods mercy my good friend. So by little and little, God restored me to my first estate, but (me thinkes) I haue not that feeling which I had before, and haue been worse euer since: God of his mercie amend mee, and increase his graces in me.

*Time.* Praised be God that we fel into this

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communication? For I had thought that no man had been in such a case but I, for I from my heart detest that bibbing which in time past I haue vsed, and I haue vowed with my selfe to vse it no more, and God hath giuen mee strength and will to paie my vowes, and to keepe them halfe a yere or twelue month together, and then falling into a companie of the honestest sort of good fellowes, I take o-therwhiles a cuppe of *Nimis*, for which afterwards I am so touched in my conscience and so grieued inwardlie, that often I haue no delight in my meate: and then I vse praier, and reading and meditating of the scriptures, and do receiue much comfort. But I pray you what thinke you, will not God condemne his children if they sinne?

*Euseb.* No, for the ground-worke of our saluation is laide in Gods eternall election, and a thousand sinnes in the world, nay all the sinnes in the world, nay all the Diuelles in hell cannot overthrow Gods election. And it may be that sinnes doo harden our hearts, weaken our faith, make sadde the spirite of GOD in vs: but take awaie faithe, or altogether quenche the spirite, they cannot. GOD condemneth no man for his sinnes, if hee bee adopted in Christ. For then Ioseph, Abraham, Dauid, Peter, Marie Magdalene, should bee condemned. God is like a father:  
and

and a father if his childe bee sicke, and therefore be froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient, and raue, & speake euill of his father, yet I say the father will not cast him foorth of his dores, but pittieeth him, and prouideth such things as may restore him to health, and when hee is whole remembreth not his disordered behauior in his sickenes.

*Timoth.* What meanes doo you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

*Euseb.* Surely I haue very great comfort by the sacrament of the Lords Supper: for whereas I am spirituallie diseased, and am prone and readie to fall, and am most cruelly oftentimes inuaded of the feend, the flesh, and the lawe, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite pittie and bottomlesse compassion set vp his sacrament as a signe vppon a high hill, whence it may bee seene on euerie side farre and neare, to call againe them that bee runne away. And with this sacrament he (as it were) clocketh to them, as a hen dooth for her chickens, to gather them vnder the winges of his mercie: and hath commanded his Sacrament

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to be had in continuall vse, to put vs in minde of his continual mercy laid vp for vs in Christs blood, and to witnesse & testifie it vnto them, and to be the seale thereof. For the sacrament dooth much more liuely print the faithe, and make it sincke downe into the heart than doo bare words onely. Now when the wordes of the testament and promises are spoken ouer the bread (this is my body that was broken for you: this is my blood that was shed for you) they confirme the faith; but much more when the sacrament is seene with the eyes, and the bread broken, the wine powred out and looked on: and yet more when I taste it and smell it. As you see when a man maketh a promise vnto another with light words betweene themselves and so they departed, he to whome the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remember his promise, to abide by it or no. But when any man speaketh with aduise ment, the words are more credible: and if hee sweare, it confirmeth the thing more, & yet the more if he strike hands, if he giue earnest, if he call recorde, if he giue hand-writing and seale it: so is the more and more beleeued, for the heart gathereth: loe, he spake with aduise ment, deliberation, and good sadnes, he clapped hands, called record, & put to his hand and seale: the man cannot bee so faint



saunt without the feare of God as to denie all this: shame shall make him abide his promise, though he were such a man as I could not compell him, if he would denie it. And thus we dispute, God sent his sonne in our nature, and made him feeble our infirmities that moue vs to sinne and named his name Iesus, that is a Sauior, because he should saue his people from their sinnes, and after his death he sent his Apostles to preach these glad-tydings, to thrust them in at the eares of vs, and set vp a sacrament of them to testifie them & to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the testament ouer it: neither at our eyes onely in beholding it, but beate them in through our feeling, tasting and smelling also, and to be repeated dayly and to be ministred to vs. Hee would not (thinke wee) make halfe so much a doo with vs if hee loued vs not, and would not haue his Sacrament to be a witnes and testimonie betwene him and vs, to confirme the faith of his promises that wee should not doubt in them, when we look on the scales of his obligations wherewith he hath bound himselfe: and this to keep the promises and couenants better in minde, and to make them the more deeply to sinke into our harts, & be more earnestly regarded.

*Timoth.* Considering that this which you say is too plaine, great shame it is that there is

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such neglect of the Sacrament as there is, and that it is so seldome vsed: but surelie want of faith, and the securitie which ouerspreaderth this our Countrie is the cause of it, the Lord if it bee his will remoue the same. Now let mee heare a little how you leade your life, and haue your conuersation among men?

*Euseb.* I haue my conuersation among men as sincere as I can in righteousness and holines, which is after Gods commandements: our Sauiour faith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.*

*Timoth.* It is but a dim light which we can carrie before men, and small are our good workes, and to be esteemed of no value. If we were preachers, or rich men, or noble men, then we might saue soules, giue good counsell, help manie by our almes, but you and I are poore men, of base birth, and of low degree, how can we then doe any good workes?

*Euseb.* As touching good workes by that measure of knowledg that God hath giuen me, I thinke that all workes are good which are done according to the obedience of Gods law in faith and with thankesgiuing to God, and with a minde desirous of his glory alone, and I thinke that I or any man els in doing the, please God whatsoever I do within the law of God, as when I make water. And trust me if either wind  
or

or water were stopped, I should feel what a precious thing it were to doo either of both, and what thanks ought to bee giuen God therefore. Moreouer, I put no difference betweene workes, but whatsoeuer commeth into my hands that I doo as time, place, and occasion giueth, and according to my degree. For as touching to please God there is no worke better than other: God looketh not first on my workes, as the world doth, or as though he had neede of them: but GOD looketh first on my heart what faith I haue to his word, how I beleue him, trust him, and how I loue him, for his mercie that he hath shewed me, he looketh with what heart I worke, and not what I work, how I accept the degree he hath put me in, not of what degree I am. Let vs take an example. You are a Minister and preach the word, I am a kitchinboy, and wash my masters dishes. Of the Ministerie harke what the Apostle saith: if I preach I haue nought to reioyce in, for necessitie is put vpon me; if I preach not the Gospel; as who should say, God hath made mee so, woe is to me if I preach not. If I doo it willingly (saith he) then I haue my reward; that is, then am I sure that Gods spirite is in mee, and that I am elect to eternall life. If I doo it against my will, the office is committed to me, that is, if I doo it not of loue to God but to get a liuing thereby, and for a worldly purpose  
and

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and had rather otherwise liue: then doo I that office which God hath put vpon me, but doo not please God. So then if you preached not, or in preaching had not your heart aright, you minister the office, and they that haue the spirit of God heare his word, yea, though it were spoken by an Asse, and the woe belongeth to you: but and if you preach willingly with a true heart and conscience to GOD, then shall you feele the earnest of eternall life, and the working of the spirit of God in you, and your preaching is a good worke in you. Now I that minister in the kitchen, and am but a kitchen boy, receiue all thinges at the hande of GOD, know that God hath put me in such an office, submit my selfe to his will, and serue my master, not as a man but as Christ himselfe, with a pure heart, according as Paule teacheth mee, putting my trust in God and of him seeke my rewarde. Moreouer, there is not a good deed done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and see the people turne vnto God: I consent to this deede, my heart breaketh out in mee, yea it springeth and leapeth in my breast that God is honoured, and in my heart I doo the same that you doo with the like delectation and seruencie of spirit. Now be that receiueth a Prophet in the name of a Prophet, receiueth a Prophets rewarde, that is, he that

con-

consenteth to the deede of a Prophet & maintaineth it, the same hath the same spirite and earnest of euerlasting life, which the Prophet hath, and is elect as the Prophet is. Now, if we compare worke to worke, there is a difference betwixt washing of dishes, and preaching the worde of G O D: but as touching to please God none at all. For neither that nor this pleaseth God, but as farre foorth as God hath chosen a man, and hath put his spirite in him, and purified his heart by faith and trust in Christ. As the Scriptures call him carnall which is not renewed by the spirit and borne againe in Christs flesh, and all his workes like, euen the very motions of his heart and mind. as his learning, doctrine, & contemplation of hie things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doth, though they seeme spirituall, and after the law of God neuer so much: So contrariwise he is spiritual which is renewed in Christ, and all his workes which spring from faith seeme they neuer so grosse, as the washing of the Disciples feet done by our Saniour Christ, and Peters fishing after the resurrection, yea deeds of matrimonie are pure spirituall if they proceed of faith, & whatsoeuer is done within the lawes of God though it be wrought by the body, as the very wiping of shooes & suchlike,  
how.

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howsoeuer grosse they appeare outwardly, yet  
are sanctified.

*Timoth.* What bee the speciall thinges in  
which you leade your conuersation?

*Euseb.* One thing is the reading of the Scrip-  
ture.

*Timoth.* It is dangerous to reade the Scrip-  
tures, you that haue no learning may easilie  
fall into errors and heresies.

*Euseb.* As hee which knoweth his letters  
perfectly, and can spell, cannot but reade it he  
be diligent: and as hee which hath cleare eyes  
without impediment or let, and walketh ther-  
to in the light, and open day, cannot but see, if  
he attend and take heed: euen so I hauing the  
professon of my Baptisme onely written in  
my heart, and feeling it sealed vp in my con-  
science by the holie Ghost, cannot but vnder-  
stand the Scripture, because I exercise my self  
therein, and compare one place with another,  
and marke the manner of speach, and aske here  
and there the meaning of a sentence of them  
that bee better exercised than I: for I feele in  
my heart, and haue a sensible experience of  
that inwardly, which the spirit of GOD hath  
deliuered in the Scriptures. So that I finde  
mine owne feeling as a good commentarie vn-  
to me.

*Timoth.* We are all baptized, belike then  
we shall all vnderstand the Scriptures.

*Euseb.*

*Euseb.* But alas very fewe there be that are taught and feele their ingrafting into Christ, their iustification, their inward dying vnto sin and liuing vnto righteousness, which is the meaning of their Baptisme. And therefore wee remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned laye man. And the Scripture is become so darke vnto them, that they grope for the doore and can finde no way in, & it is become a maze vnto them in which they wander as in a mist, or (as wee say) led by Robin goodfellow. And their darknes cannot comprehend the light of the Scriptures, but they reade them as men doo tales of Robin hood, as riddles, or as olde Priests reade their Ladies mattins, which they vnderstande not. And vntill a man be taught his baptisme, that his hart feele the sweetnes of it, the Scriptures are shut vp from him, & so darke that he could not vnderstand it, though Peter, Paul, or Christ himselfe did expounde it vnto him, no more than a man starke blinde can see though thou set a candle before him, or shewe him the Sun, or poynt with thy finger vnto that thou wouldest haue him looke vpon. As for heresie there is no daunger if a man come to the Scripture with a meeke spirit, seeking there to fashion himself like vnto Christ, according to the profession and vowe of his Baptisme: but contrariwise

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riwise hee shall there finde the mightie power of God to alter and chaunge him in the inner man by little and little till in proceſſe hee bee full ſhapen after the image of our Sauour in knowledge and loue of all trueth, and power to worke thereafter. Heresies ſpring not of Scripture, no more than darknes of the Sunne, but are darke clowdes which ſpring out of the blind hearts of hypocrites giuen to pride and ſingularitie, and do couer the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

*Timoth.* By this I alſo can gather that the Papists which cannot reade the Scriptures, except they fall into errors, haue not the ſpirit of Chriſt working in them, and teaching them, but the lying ſpirite of Antichriſt the diuell, and that if GOD would giue them any true feeling, and open their eyes, they would quite chaunge their mindes. But what other exerciſes haue you?

*Euseb.* Praier and thankesgiuing to God. For God hath promiſed very bountifully vnto them which pray in trueth, and it is one of the greateſt comforts I haue at all times. Againe, GOD which commaundeth me not to ſteale, commaundeth me alſo to pray, and his will is, that one commaundement ſhould bee as well kept as another: and therefore I am perſwaded that condemnation will befall a  
man



man as well for the one as for the other. And that prayer ought to bee continually euen in euery thing a man doth, me thinketh it most agreeable to Gods will. For if I should come into my neighbours house and take his goods, and vse them, not borrowing them or asking any leaue, they would lay handes on mee, and make me a theefe. The world and al the things in the world are the Lords, not mine : so then if I shall dailie vse them, neuer seeking to the Lorde by prayer for the vse of them, before God I am an vsurper, nay a ranke theefe, and therefore I desire of God heartily that I may vse all his good creatures with feare and reuerence, and that I may sanctifie his name in the, which Paule sheweth mee to bee done by the word of God and praier, the word shewing me the lawfull vse of his creatures : prayer obtaining at Gods hands, that I may vse the aright. If this practise were vsed of men in their professions and callings, I am perswaded there would be a thousand vices cut off which are in euery man most abundant and are committed without shame.

*Timoth.* I thinke the rest of your Christian exercises be the practising of the commandments of the lawe.

*Euseb.* Yea they are indeed.

*Timoth.* Methinkes it is an harde poynt of the lawe for a man to loue his enemye.

*Euseb.*

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*Euseb.* It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercie of God is most plentiful to their saluation, and all this GOD confirmeth and scaleth vnto them by his holie spirit, and therefore they cannot but loue God againe, and that with a seruent loue euen aboue all thinges in the worlde, and so they loue all Gods creatures, and euen their enemies, because they beare the image of GOD whome they loue: like as if I haue a friend and loue him, I loue all of his name, all his kintred, and all that appertaine vnto him. And by the way, here is a good way to knowe whether wee haue faith or not. Though faith onely iustifie and make the marriage betweene our Soule and Christ, and is properly the marriage garment, yea, and the signe *Tan*, that defendeth vs from the smiting and power of euill Angels, and is also the rocke on which Christs Church is built, & standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charitie: then if a man will bee sure that his faith is perfect, let him examine himselfe whether he loue the law, and in like manner if he will knowe whether he loue the law, that is, loue GOD and his neighbour, then let him examine himselfe whether hee beleue in Christ onely for the remission of sinne, & obtaining

taining the promises made in the Scripture. And euen so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in his life, which hatred the loue of the lawe ingendreth in him. And if they accompanie not one another all three together, then let him be sure all is but hypocrisie,

*Tsmoth.* Yet by your leaue faith cannot make a man iust before GOD without hope and charitie: then they also with faith haue some stroke in iustification.

*Euseb.* I answer, though they bee inseparable, yet I praise God I do conceiue how these three haue three separable and sundrie offices. Faith, which only is an vndoubted and sure assistance in Christ, and in the father through him, certifieth the conscience that the sinne is forgiven, and the damnation of the lawe taken away. And with such perswasions mollifieth the heart, and maketh it loue God againe and his lawe. And as oft as we sinne, faith only keepeth, that wee forsake not our profession, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe: for a true beleeuer trusteth in Christ alone, and not in his owne workes, nor ought els for the remission of sinnes. The office of loue is to poure out againe the same goodnesse that it hath receiued of God vpon her neighbour, to be to him as it feelth Christ to be to it selfe. The office of loue

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is only to haue compassion, and to beare with her neighbour the burden of his infirmities.

1. Pet. 4. Loue couereth the multitude of sins: (that is to say) considereth the infirmities, and interpreteth all to the best, and taketh for no sinne at al a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet an whole Towne, and sometime a whole Realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall down vnder the Crosse, or cast it off our backs. Thus these three inseparable haue separable offices and effects, as heate, and drines, being inseparable in the fire haue yet their separable operations, for drines only expelleth the moistnes of all that is consumed by fire, and heate onely destroyeth the coldnes. And it is not all one to say, the drines onely, and the drines that is alone, neither is it all one to say, faith onely, and faith that is alone.

*Fides sola  
non est sola.*

*Timoth.* You are to bee commended, you are so perfect in these high poynts of religion, but I knowe you speake of experience, for in you faith and hope towards God, and charitie towards your neighbour are inseparable.

*Euseb.* I require no commendations: shame and confusion befall me eternally, that all glorie may be vnto God.

*Timoth.* But let vs talke on further of our  
ducties

dueties which wee must performe if wee will liue Christianlike among men. And I pray you tell me what doo you meane that you giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience, if you had abilitie you would doo more than an hundred of those rich men doo.

*Ensb.* GOD knowes my heart, it is a hell vnto mee to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among Christian men, loue maketh all things common: euery man is others debter, and euery man is bound to minister to his neighbour, & to supplie his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I shewe not mercie but withdrawe my hands from him, then rob I him of his owne, and am a theefe. A Christian man hath Christs spirit, now Christ is mercifull, if I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit then am I none of his. And though I shewe mercie vnto my brother, yet if I doo it not with such burning loue as Christ did vnto me, I must knowledge my sinne and desire mercie in Christ.

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*Timoth.* If a man must be franke and free, then a man must giue of his owne stocke to the poore, and diminish his owne substance.

48.2.

2. Cor. 8.

*Euseb.* Yea indeede we are made stewards of those goods which God hath giuen vs, and shall a steward take all vnto himselfe without reproofe. I am sure that they which were conuerted at Peters first Sermon after Christs ascension, diminished their substance when they sold them and gaue them to the poore. I am sure that the Churches which were in Macedonia which sent reliefe vnto their Churches euen aboue their abilitie, they beeing in extreame pouertie did diminish their possessions; and GOD graunt our conuersations may bee like theirs. And that wee should be like them, their examples of great compassion are recorded in the Scriptures.

*Timoth.* Many of vs haue our selues, wife, children, father, mother, and kinsfolke to relieue, so that it will be hard to deale after this manner.

2. Cor. 12.

*Euseb.* Had not these men I named, so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, & then descend I wot not by what steps. Loue seeketh not her own profite, but maketh a man to forget himselfe, and turne this profite to another man, as Christ sought not himselfe

or his owne profite but ours. This terme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsmā, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene one and other. In Christ we are all of one degree without respect of persons. Notwithstanding, though a Christian mans heart bee open to all men and receiweth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made that euery man should care for his owne houlshold, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. When a man hath done his duetie to his houlshold, and yet hath further abundance of the blessing of GOD, that he oweth to the poore that cannot labour, & cannot get work, and are destitute of friends, to the poore I meane which hee knoweth, and to them of his owne parish. For that prouision ought to bee had in the Church, that euery parish prouide for the poore. If his neighbours which he knoweth bee serued, then is hee debter to the brethren a thousand miles off, if hee heare of their necessitie, and haue himselfe any plentie: yea, to the very Infidels he is a debter if they neede, as farre foorth as he dooth not maintaine them against Christ. Thus is euery man that needeth my heipe, my father, mother, sister, and

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brother in Christ: euen as euery man that doth  
the will of the father, is father, mother, sister,  
and brother vnto Christ.

*Timoth.* Now ye somewhat perswade mee  
of that which me thought at the first bluth, was  
against common sense.

*Euseb.* By Gods grace I will perswade you  
more yet. How if our Sauour Christ Iesus  
should now dwell vppon the earth in pouertie  
and want, could you not bee contented, to be-  
stowe halfe your goods on him?

*Timoth.* Halfe my goods? Nay truely all:  
and my heart bloud: for I knowe if I should  
loose my life for him, I should saue it.

*Euseb.* Very well, Christ is all in all. Euery  
Christian man to another is Christ himselfe,  
and whatsoeuer is done to the poore, is done  
to Christ himselfe, and therefore your neigh-  
bours neede hath as good right in your goods  
as hath Christ himselfe which is heire & Lord  
ouer all. And looke what you owe to Christ,  
that you owe to your neighbours neede: to  
your neighbour owe you your heart and life,  
and whatsoeuer you haue or can doo.

*Timoth.* We need not giue our reliefe ex-  
cept the poore require it.

*Euseb.* Aske or not, if they want you are  
bound to relieue them; As Christ loued you,  
so loue them. Christ loued you being his e-  
nemie, when I am sure of it you neuer asked  
remission



remission of finnes.

*Timoth.* We neede not relecue them often, neede we?

*Euseb.* Yes, as long as you are able, and as oft as they want. If Christ should forgie vs but once, we should come short of heauen.

*Timoth.* The world is full of naughtines, & lewd people take pleasure in doing wrong, and in slandering, and in hindering their brethren: how can you liue among them in quietnes, doo you vse to giue like for like?

*Euseb.* No, you must vnderstand that there bee two states or regiments in the worlde: the kingdome of heauen which is the regiment of the Gospell: and the regiment of the world, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistres, maide, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferior woman, but Christ is all, and each to other is Christ himselfe, there is none better than other, but all alike good, all brethren, and Christ only is Lord ouer all, neither is there any other thing to doo, or other lawe, saue to loue one another as Christ loued vs: In the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistres, maide, manservant, subiect, Lord? Now, euery person is a double person, and vnder two regiments: in the first regiment I am a person of mine

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owne selfe vnder Christ and his doctrine, and may neither hate nor be angrie, and much lesse fight or reuenge: but must after the example of Christ, humble my selfe, forsake and denie my selfe, and hate my selfe, and cast my selfe away, and bee meeke and patient, and let euery man goe ouer mee and tread mee vnderfoote, and doo mee wrong: and yet I am to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue, is damnable, and cast foorth of that kingdome. In the temporall regiment thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, and there thou must doo according to thine office. If thou bee a father thou must doo the office of a father and rule, or els thou damnest thy selfe: thou must bring all vnder obedience, whether by faire meanes or by foule: thou must haue obedience of thy wife, of thy seruants, and of thy subiects, if they will not obeye in loue, thou must chide, fight, and correct, as farre as the lawe of God and the lawe of the lande will suffer thee: Now to the purpose: whether a man maye resist violence, and defende or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, and Christs disciple, there thou must loue and of loue doo, studie and enforce: yea and suffer all things

things (as Christ did) to make peace, that the blessing of God may come vpon thee, Which saith, *blessed are the peacemakers, for they shall be the children of God.* If thou suffer and keep peace in thy selfe onely, thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone or vnsuffered to further it, thou shalt possesse heauen. But in this worldlie state where thou art no priuate man, but a person in respect of other, thou must, and art bounde vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprison, and sleie too, not of malice and hate to reuenge thy selfe, but to defend thy subiectes and to maintaine thine office: the ruler must not oppresse his subiects with rentes, fines and customes, at all, neither pill them with taxes, and such like to maintaine his owne lustes: but be louing and kinde vnto them as Christ was to him: for they bee the price of his blood. I will shewe my minde more plainelie by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doo you wrong, you may not reuenge or smite, for that pertaineth to the father only. But if your father giue you authoritie in his absence and commaund you  
to

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to smite, if they will not bee ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and proue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so when you are a temporall person you put not of the spirituall: therefore you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbour in your heart, because hee is your brother in the first state, yet you must obey your ruler who hath power ouer you, & when neede requireth at his commandement you must goe with the constable or like officer and breake open your neighbors doore, if hee will not open it in the kings name: yea if hee will not yeeld in the kings name, you may smite him to the ground till he be subdued, & looke what harme he getteth, that be vpon his owne head.

*Timoth.* I vnderstand you well. As I am a member of the spiritual body of Christ I must in all my conuersation followe him with patience, meekenes, and long suffering, ouercoming other mens euills with welldooing: yet if the hurt be greater than I can beare, I must take a new person on me, and if I bee a ruler, with

with loue seeke amendment, if a subiect, then in the feare of GOD, complaine to my ruler. But further I pray you soyle me this doubt. If I shall be taken for a souldier, me thinkes that I should then shake off all loue and meekenes, & then I could not practise this Christian rule.

*Euseb.* Yes, if our Queene (God saue her grace) should send you on warfare into another countrey, you must obey at Gods commandement, and goe and auenge your Princes quarrell, which you knowe not but that it is right. When you come thether, remember the two states in which you are: and knowe that in the first state, that is, the regiment spiritual, you must loue them with whom you fight, and that they are your brethren bought with Christes bloud, as well as you, and for Christes sake hate them not, yet as you are in the second state a Souldiour at your Princes commandement you must fight against them, and maintaine your Princes quarrell, and bring them vnder hir power: and therewithall bee content with your Princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a Souldior need not cast away meekenes, for he may fight with his enemy and slaye him, and yet loue him.

*Timoth.* Another thing I would knowe of you, which now commeth to my minde, I haue

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haue a Landlord, he seemeth to be a very good man, he countenanceth all the good preachers in our countrey, & he rideth vsually ten miles to heare sermons: I holde of him an house and and a little land, not scarce enough to finde my poore family: my lease is come out, and I haue taken a new lease, but I haue paid such a great fine, and my yearely rents are so racked, that I feare I and all my household are like to beg our bread: this is it disquieteth mee, & almost maketh me at my witts end, what is your counsell and aduise?

*Euseb.* Surely it maketh my heart to bleed to see how many men bragge of the Gospell, and yet what little fruite the Gospell hath in them, and what little loue they shew, euen they which abound in rents and landes. My poore aduise is this, that you would with patience depend vppon Gods prouidence. It is saide, blessed are the meeke for they shal inherit the earth. Then let all the world studie to doo you wrong, yea, let them studie to bring you to extreame miserie, and doo it too: yet if you bee meek, you shal haue food and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promise) shall raise vp some to helpe you. And my counsell is that you giue your Landlord now and then a Capon, now a Pigge, now a Goose, & if you be able a Lambe or a Calfe, and let your wife visite your Land-ladie

ladie now and then with spiced cakes, with apples, pearres, cherries and such like: and bee you readie with your Oxen, or Horses, fīue or fixe times in the yeare, to fetch home their wood, to plowe their land, then no doubt God may soften their hearts and mooue them to haue some pittie & compassion on your poore estate.

*Timoth.* I haue done all this. Naie (may it be spoken betweene you and me) I am at commandement, and am as a drudge to them, to do their busines, & to leaue my own vndone, and yet haue neither meate, drinke, nor monie.

*Euseb.* More is the pittie. But remember that they which cannot come to see men deale vprightly in the world, yet doo in their hearts hunger and thirst after this righteousness, are pronounced blessed.

*Timoth.* To let this passe: shew mee one rule how I might generallie in all matters behaue my selfe among men: and then for this time I will cease to trouble you.

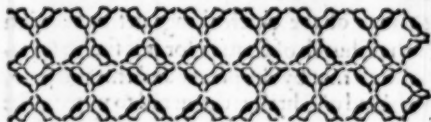
*Euseb.* Aske your owne conscience what you may or ought to doo. Would you men did so with you? Then doo you it. Would you not bee so delt with? Then doo it not. You would not that men should do you wrong and oppresse you. You would not that men should doo you shame and rebuke, lie on you, kil you, hire your house from you, or tice your seruant away,

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away, or take against your will ought that is yours. You would not that men should sell you false ware, whē you put them in trust to make it readie, or to lay it out for you; & you would not that men should deceiue you with great oathes, swearing that to be good which is indeede very nought: you would not that men should sell you ware that is nought, and too deere, to vndoo you: doo no such thing then vnto your neighbours, but as loath as you would be to buye false ware, and too deere, for vndooing your selfe: so loath bee you to sell false ware, or too deere, for vndooing your neighbor. And in all cases, how glad would you be to be holpen, so glad be to helpe your neighbour. So in all things aske your conscience what is to be done betweene your neighbour and you, and she will teach you. But because your are wearie of reasoning I will also ende. Desiring God to increase in vs his heauenlie graces, as faith, and repentance, and loue, according to his good pleasure. Amen.

The





# The Assertion.

**A** *Reprobate may in truth bee made partaker of all that is contained in the Religion of the Church of Rome: and a Papist by his Religion cannot go beyond a Reprobate.*

## The first Argument.

**H**EE which may in truth bee made partaker of the chiefe pointes of the Popish religion, may be made partaker of all: but a reprobate may bee made partaker of the chiefe pointes of the Popish religion: therefore a reprobate may be made partaker of all.

## The prooffe of the Argument.



HE proposition is plaine, and euery Papist will graunt it: all the controuersie is of the assumption: wherefore I prooue it thus:

The Sacrament of Pennance. (as they call it)

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it) is one of the chiefe things in the religion of the Church of Rome: for it is such a sacrament, <sup>a</sup> that by the power and efficacie of it, the bloud of Christ is deliuered to vs. to washe away our sinnes: and they say <sup>b</sup> it hath such vertue that the kingdome of heauen is promised to it in the scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth sinne, as Baptisme. And as touching *Contrition*, Papistes write, <sup>c</sup> it hath power to doo away sinne, and to obtaine pardon at Gods hand: the same they spake of *Confession*, which they say deliuereth from death, openeth Paradise, and giueth hope of saluation: and hereby it may appeare, that penance is one of the greatest poyntes of the popish religion.

But a reprobate may be truely made partaker of the popish sacrament of Penance, and indeede performe all in it. There bee three partes of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three *Judas* performed: first, he had *Contrition*: for when he saw that our Sauour Christ was condemned, <sup>d</sup> then hee sawe his owne sinne, and was stricken with a grieve for his owne treacherie, and repented, & presentlie after hee <sup>e</sup> confessed his sinne openly vnto the chiefe Priestes and Elders. Also hee made *Satisfaction*, when he brought againe the thir-

<sup>a</sup> *Catech.*  
*Rom. pag.*

424.

<sup>b</sup> *Ibid. pag.*

419. *Tho. 4.*

*dist. 14.*

*quest. 5.*

*art. 1.*

*Canis. c. 8.*

*pec. exp.*

<sup>c</sup> *Catech.*

*Rom. pag.*

447.

*Lumb. lib.*

4. *dist. 17.*

<sup>d</sup> *Matth. 27*

*Vers. 3.*

<sup>e</sup> *Vers. 4.*

the peeces of siluer which he tooke to betray his master.

Againe, *Contrition* of the hart is the ground of Penance: and Papiſts ſay, it is not an act of the holy ghoſt but an act of mans free wil proceeding from it: & therefore a reprobate may haue it. And as for *Satiſfaction*, if a reprobate cannot doo it by himſelf, yet he may performe it by another: for ſo they ſay that one may ſatiſfie by another: wherfore, for any thing I can ſee, a reprobate may haue all that is contained in the popiſh ſacrament of penance.

Faith is another of the chiefest poynts, that is, the religion of the Church of Rome, for they ſay, it is the foundation and ground-work of *Iuſtification*. But reprobates may haue that faith which they meane. For they ſay, that it is nothing elſe, but a gift of God, and a certaine light of the minde, wherewith a man being enlightned giueth ſure and certaine aſſent to the reuealed word of God. And the *Rhe- miſts* ſay, it is onely an acte of the vnderſtanding: and *Andradus* ſaith, that Faith is onely in generall actions, & cannot come to the particular applying of any thing: now all this reprobates may haue, for their mindes are enlightened to knowe the truth, and to bee perſwaded of it, and therefore they haue this acte of the vnderſtanding: and this generall faith: yea the diuell himſelf can doo thus much, who

N

belecueth

*Catech.  
Rom. pag.  
437.*

*8 Tho 6.4.  
diſt. 2 que.  
1. art. 1.*

*h Trid.  
conſil. ſeſſ.  
6. cap. 8.  
Rhem. Te.  
Rom.  
i Caniſ. O-  
per. Ca. pa.  
Rhe. Teſt.  
2. Cor 13. 5.  
And. ſeb. 6.  
pag. 543.*

*h Heb. 6. 4.  
Luk 8. 13.  
Iam. 2. 19.*

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beleeueth and trembleth. And there implicite faith which saueth the laye man, what reprobate cannot haue it? for there is nothing else required, but to beleeuē as the Church beleeueth, though he knowe not how the Church beleeueth. And the Papistes themselues say as much: for their <sup>1</sup>Councils holde, that a wicked man and an heretique may haue confidence in Christ, and that an heathen man, by the naturall knowledge of GOD, and by the workes of creation, might haue faith, and in a generall manner beleue in Christ.

*1<sup>st</sup> Trid. Con.  
sess. 6. cap. 9  
Andr. lib. 3.  
Pag. 200.*

## The second Argument.

**T**hat religion whose precepts are no directions to attaine peace of conscience, leaueth a man still in a damnable case: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conscience, therefore it leaueth a man in a damnable case: which if it be true, a reprobate may be as sounde a professor of it as any other.

## *The prooffe.*

**T**He proposition is certaine: because, as long as any man hath his conscience to accuse him of sinne before God, he is in state of damnation, <sup>2</sup>as S. Iohn saith: If our heart condemne vs, God is greater than our heart, and knoweth all

*a 1. Ioh. 3.  
20.*

all things. And this is peculiar and proper to the Elect children of God, <sup>b</sup> to receive these gifts and graces from God, <sup>c</sup> the enioying of which, bringeth peace of conscience. True it is indeed, that reprobates receive many graces and giftes at Gods hand, but they are no other the such as may be ioyned with the trembling of the conscience, as the diuell is saide to beleeue, but withall to tremble.

<sup>b</sup> Rom. 5. 1.  
<sup>c</sup> He. 10. 22.

The Assumption (namely, that the religion of the Church of Rome cannot pacifie the conscience) may be easily proued on this wise.

A man whose conscience must bee truelie quieted, must first of all bee truely humbled.

<sup>a</sup> Come vnto me (saith our Sauour Christ) all ye which are wearied and burdened, and I will ease you. Whereby it appeareth, that they who are to haue their consciences refreshed in Christ, must first of all bee afflicted with the sense of Gods iudgement: yea they must bee pressed down to hel ward with the weight and burden of their sins, that they may see it, & from their hearts confesse it, that in themselues there is no way to escape damnation. <sup>c</sup> The good Phisition Christ Iesus cannot heale vs before hee hath lanced our wounds to the very bottoim: he neuer can finde any of his sheep before they be quite lost: he neuer powreth into vs the liuing waters of his spirit before we be barren & dry ground voyde of al moisture, & that mā

<sup>d</sup> Math 11.  
28.

<sup>e</sup> Mat. 9. 12  
Mat 15. 24  
Esa 44 11.  
1 Cor. 11.  
31.

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must condemne himself, that would not haue Christ to pronounce sentence of damnation against him.

Mow this true humiliation of a sinner cannot be wrought in any mans heart by the religion of the Church of Rome. True and sound humiliatio is wrought by two meanes: first by making a man to see the greatnes of his sin and wickednesse: secondly, by making him to acknowledge, that he is destitute, & quite bereft of all goodnes. For if a man either see not the greatnes of his sin, or haue confidence of any thing in himselfe, he cannot be humbled: but neither of these two things are performed in the Church of Rome. As touching the first, the Romish religion is so farre from amplifying and enlarging the greatnes of mens sins, that it dooth extenuate them, and lessen them out of measure, for it maketh some sins to be veniall when as the least sin that can be against Gods lawe deserueth damnation, & it teacheth that lesser sinnes are done away by an humble accusation of a mans selfe, by saying the Lordes praier, by knocking vppon the breast, and by such like: that greater sinnes may bee done away by almes deeds, and such like satisfactions. But how can any sinne be great, that may bee done away with such easie and sleight meanes. Furthermore it teacheth, that euill thoughtes and desires; and motions of the heart without consent

f Gal. 3. 13.

B Canis.

Oper. Cat.

pag. 491.

consent are no sinnes : and this opinion cutteth off all true humiliation : for <sup>b</sup> Paule neuer repented, before he vnderstoode the meaning of the last commandement , and perceiued thereby, that the desires and lust of his heart, to which hee did not yeeld his consent, were sinnes damnable before God , and knowing this, he then sawe himselfe to be most miserable, and renouncing his owne righteousness, he sought for righteousness in Christ. Lastly <sup>i</sup> it teacheth, that originall sinne is done away in Baptisme, and that is the least sinne of all other. What is this but to extenuate mans corruption, for when the root of corruption is taken away, & it is made so little a sinne, actuall sins cannot be taken for such heinous matters.

And for the second poynt , the Church of Rome dooth too too much extoll the power man, and his naturall strength. <sup>k</sup> It saith, that all actions of men vnregenerate are not sinnes, <sup>l</sup> and that originall sinne needeth no repentance, <sup>1</sup> that a man hath some freewill to doo spirituall things, that <sup>m</sup> a man by meere naturall may loue GOD aboue all things, feare God, beleue in Christ, if we respect the very acte of the work, <sup>n</sup> that the Gentiles might gather out of Philosophie knowledge sufficient for saluation, <sup>o</sup> that a man without the helpe of the holy Ghost, may performe things acceptable to God: that the mind of man vnder-

<sup>b</sup> Rom. 7. 9.  
10.

<sup>i</sup> Conc.  
Colon.  
pag. 46. 34.

<sup>k</sup> Andr. li. 3.  
Trid. Com-  
fess. 6. ca. 7.

<sup>l</sup> Trid. Com-  
fess. 6. ca. 1.  
<sup>m</sup> Gabr.

<sup>n</sup> Biel. 3.  
sen. dist. 27.  
<sup>o</sup> Andr. lib.

3. pag. 292.  
<sup>o</sup> Andr. lib.

3. pag. 280.  
<sup>p</sup> Catech.  
Rom. in

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*Trid. Con.  
Jesf. 6. c. 18.*

*Gen. 5.  
Eph. 2. 1. 2.*

standeth of it selfe many things which be spirituall and heauenly & that a man regenerate, may fulfill the whole lawe of God: that a man may prepare himselfe to receiue grace, and to merit grace at Gods hands: that hee may doo workes of Supererogation, &c. By this it appeareth that the Church of Rome ascribeth too much to the nature of man which is onlie and altogether euill, dead in sinne, chained vp in miserable bondage vnder sathan the prince of darkenes: and therefore it is euident, that al the preaching that is vsed in that church, will not humble a sinner, and make him deny himselfe, and therefore their preaching may peraduenture benumme a corrupt conscience & make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatnings of the lawe, that by the promises of the Gospell it may be quieted.

*II.  
Trid. Con.  
Jesf. 6. c. 9.*

Againe this religion teacheth, that a man must doubt of his saluation as long as hee is in this life: beholde a Racke or Gibbet erected by the church of Rome, for the tormenting of tender consciences, for when a man doubteth of his saluation, he also doubteth of Gods loue and mercie to him; and hee which doubteth of Gods loue, cannot loue GOD againe: for how can any man loue him of whose good will hee doubteth: and when a man hath not the loue of God in him, hee hath no grace in him,



him, and therefore his conscience must needs be defiled, and voyd of true peace, yea, he must needs be a wicked man, and that saying of *Solomon* must needs agree to him: The wicked *Prov. 21.* flieth when no man pursueth (by reason of the guiltines of his conscience) but the godlie is bolde as a Lyon.

Againe, "Blessed is the man (saith *David*)" *Psa 32. 1.* whose sinnes are pardoned: where he maketh remission of sinnes to bee true felicitie: now there is no true felicitie but that which is inioyed, and felicitie cannot be inioyed, vnlesse it bee felt, and it cannot be felt, vnlesse a man know himselfe to be in possession of it, and a man cannot knowe himselfe to be in possession of it, if he doubt whether he hath it or not: and therefore this doubting of the remission of sinnes is contrarie to true felicitie, and is nothing else but a torment of the conscience. For a man cannot doubt whether his sinnes be pardoned or not, but strait waie (if his conscience be not seared with an hoat yron) the very thought of his sinne will strike a great feare into him: for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the consideration of which is most terrible. Vndoubtedlie, this religion must needs be comfortlesse. Alas poore men as we are, we are no better than passengers in this worlde, our waie it is in the middle of the

*Heb. 6. 10.*  
19.

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Sea, where wee can haue no sure footing at all, and which waie soeuer we cast our eyes, we see nothing but water, euen opening it selfe to deuoure vs quicke: the Diuell and our rebellious flesh raise vp against vs infinit thousands of tempestes and stormes to ouerthrowe vs; but beholde, GOD of his great and endlesse mercie hath brought vs to Christ, as to a sure Anckor holde: hee biddeth vs to vndoo our Gables, and sling vp our Anckers within the vaile, and fasten them in Christ: wee doo it as wee are commanded, but a Sister of ours, (I

*Cant. 1. 5.*

meane the Church of Rome) passing in the Ship with vs (as it seemeth) who hath long taken vpon her to rule the healmes, dealeth too too vnkindelie with vs; shee vnlooseth our Anckers, and cutteth in pieces our Gables, she telleth vs that wee may not presume to fasten our Ancker on the rocke: she will haue vs freely to roue in the middle of the Sea in the greatest fogges, and the fearefullest tempestes that bee: if wee shall followe her aduise, wee must needes looke for a Shippe-wrack, for the least flawe of winde shall ouerturne vs, and our poore soules shall bee plunged in the gulphes of hell.

111. Lastly, Iustification by works causeth trouble & disquiernes to the conscience. Norrians conscience can bee appeased, before Gods wrath be appeased, and Gods wrath cannot be  
appeased

appeased by any workes : for the best workes the regenerate can doo, are imperfect, and are stayned with some blemish of corruption, as *x* may appeare both in the Prophet *Esaï*, and in *Paul*, both which had a great misliking of that good which they did, because it was mingled with sin. And againe, euery man is bound by duetic to keepe the whole lawe, so that if a man could keepe it perfectly, he should do no more than that he is by duetic inioyned to do : and therefore hee which looketh to merite eternall life at Gods hand by keeping the lawe, trusteth but to a broken staffe, and is like the Bankrupt, that will pay one debt by another : for by his sinne, euery man is indebted to the Lord, and is bound to answere to the Lord the full punishment of all his sinnes : this debt, the Papist faith, we may discharge by obedience to the lawe, that is by a newe debt, which we are as well bounde to pay to our GOD, as the former.

To ende this poynt, let a man looke to bee saued by workes, and therefore let a man imploye himselfe to doo the best workes hee can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath : & this vncertaintie, all his life, but especially in the houre of death, must needes disquiet him. And truly, when a man shall haue done many thousand works, yet his heart can neuer be at quiet,

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as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe, thereby to be ſaued, yet diſtruſting all his doings, hee asketh further of our Sauour Chriſt what he might doo to be ſaued.

*Mar. 10. 17.*

*Com. Trid.  
ſeſ. 5.*

Furthermore, it is the doctrine of the church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardlie pure, & without ſpot.* A doctrine that will make any Chriſtian conſcience diſpaire. For if a man

*a Rom. 7.*

*14.*

*b Heb. 12. 1.*

*c Pſal. 40.*

*12.*

ſhall fall to examine himſelfe, he ſhall finde *a* that he is ſold vnder ſinne, *b* compaſſed about of ſinne, *c* he ſhall ſee his particular ſinnes to be as the haire of his head: at the ſight and feeling of which, he ſhall finde that there is much matter in him worthie of hatred and damnation too. He being in this caſe, will begin to doubt whether he be the childe of God or not: and perſeuering in this doubting, he ſhall be driven to diſpayre of Gods loue towards him, conſidering that hee cannot finde any ſuch purches in himſelfe as the doctrine of the Church of Rome requireth.

Laſtly, experience it ſelfe teacheth that the Romiſh religion can bring no peace to the conſcience: in that ſome for the maintaining of it haue diſpaired. As Frauncis Spira, who againſt his owne conſcience hauing abiured the truth; and ſubſcribed to the doctrine of the Romiſh Church, moſt fearefully diſpaired of his

his saluation: which could not haue been if that doctrine had been agreeable to Gods worde which is spirit and life to the receiuer. For the same cause Latomius a Doctor of Louane dis-  
payred, crying that hee was damned because hee had opposed himselfe to the knowne truth. This also befell Gardner at his death, as the booke of Acts and Monuments declar-  
eth.

*Illicius de*

*Fide.*

*Epist. Se-*

*nar. de mor.*

*te Diazq.*

### The third Argument.

**T**hat religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly professe it.

#### *The prooffe.*

**I** Neede not stand to prooue the proposition, the Assumption is rather to bee confirmed: which first I will prooue by induction of particulars. First, that a man should bee iustified by woorkes, is an opinion settled in nature, as may appeare in them that crucified our Sauiour Christ: for when they were pricked in their hearts at *Peters Sermon*, a they saide, Men and brethren what shall wee doo to be saued, and this saide the young man before named, not what should I belceue, but what should

*Acts. 2. 37*

*Iob. 6. 28.*

*Mat. 23. 17.*

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should I doo to be saued: so then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by dooing of somewhat. A Papist will say, though this bee naturall thus to thinke, yet it may be good: for there is some goodnes in nature.

I answered that the wisdom of the flesh is enmitie to Gods wisdom, *Rom. 8. 7.* and all men by nature are nothing but flesh, for naturally they are the childre of wrath. Secodly, the worshipping of God in Images, is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the  
**b Gal. 5. 20.** flesh, which thus I prooue: **b** Idolatrie is naturall, and a worke of the flesh, but to worship God in Images, is Idolatrie. The children of Israel when they erected the golden Calfe, they did commit Idolatrie, and yet they did not worship the Calfe it self, but God in the Calfe.  
**c Exod. 32. 5** For when the Calfe was made, they **c** proclaymed an Holiday, not to the Calfe, but to the Lord. And *Baal*, that detestable Idol, was nothing but the Image of GOD, as appeareth in  
**Hos. 2. 16.** Hosea the Prophet. At that day, saith the Lord, thou shalt call me no more *Baal*.

It remaineth therefore, that to serue God is an Image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature.  
**d Mat. 20. 2** Thirdly, **d** Pride, and a desire to be aduanced about other, is a naturall corruption: to this  
agreeth

agreeth the Popes Primacie, his double Sword, & triple crowne : yea the outrageous pomp of that seate is as a paire of bellowes to kindle the concupiscence, and to make the hidden sparks of pride to breake out into a great flame. Fourthly, Doubting of Gods prouidence and mercie, is a naturall corruption in all men: to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes. Fifthly, selfeloue, and selfeliking or naturall corruptions: to this agreeth that doctrine of the Papists, not ouermuch to abase our selues, but to maintaine free will by nature, and to thinke that wee haue so much goodnes, that wee are able to prepare our selues to receiue, and in some sort to merite grace. Sixtly, Idlenes and riotousnes is a corruption natural, and to it very fitly answereth the great number of feasts, of holidiaies, of halfe holidiaies which þ Church of Rome vseth. Seuenthy, Couetousnes is a naturall corruption, and to the feeding of this vice scrueeth Purgatorie, a fire of great gaine, which in very trueth, if it had not burned verie hot, the fire in the Popes kitchin had burned very colde: hitherto serue Pilgrimages, saying of Masses, and selling of Pardons for money. Eightly, to be at libertie is the desire of nature: answerable to this is that opinion, that the Spiritualltie is to be exempted from subiection to  
Magi-

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Magistrates. Ninthly, to commit adulterie is naturall: to this agreeeth the Stewes, and the permission of simple fornication. Tenthly, Ignorance is a filthie corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his saluation: for hee must beleue as the Church beleueeth, hee is not bounde to knowe. 11. Infidelitie is naturall, and to this agreeeth that they call vpon Saints and Angels, the Lorde hauing commaunded them to call vpon him in the name of Christ, what argueth this els, but hearts distrusting Gods goodnes, and guiltie Consciences. 12. Images in the Church of Rome came from infidelitie, because men in reason could not perswade themselves that God was present, vnlesse that were made manifest by some signe and Image.

*Exod. 32. 1.* Which thing the Israelites declared, whe they saide to *Aaron* in the wildernesse in *Moses* absence, Make vs Gods to goe before vs. 13. Satisfaction for sinne are naturall: for wicked men when they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. 14. The Church of Rome saith, that the Scriptures are darke & obscure: the blind man findeth fault with the darknesse of the Sunne: if the Scriptures appeare to any to bee obscure, the fault is

not



not in the scriptures, but in the blindnes of the minde of him which readeth & heareth them.

15. Lastly, Pardons, they open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sins, for a little peece of money, as twentie shillings, or foure nobles.

It is naturall to a man to serue GOD in certaine ceremonies, without the power of godlines: and this seruice is prescribed by the religion of the Church of Rome, which standeth *For All jo*  
*begin.*  
 onely in outward and corporall ceremonies, as the outward succession of Bishops, garments, vestures, gestures, colours, choise of meate, difference of daies, times, and places, hearing, seeing, saying, touching, tasting, numbring of Beades, gilding, and worshipping of Images, building Monasteries, rising at midnight, silence in Cloisters, abstaining from flesh and white meate. Fasting in Lent, keeping Emberdaies, hearing Masse and diuine seruice, seeing and adoring the body in forme of bread, receiuing holie Water, and holie bread, creeping to the Crosse, carrying Palmes, saking Ashes, bearing Candles, Pilgrimage going, censsing, kneeling, knocking, alters, su: ralters, candle-sticks, pardons: In orders Crossing, anointing, shauing, forswearing marriage; in Baptisme, salting, crossing, spatling, exorcising, washing of handes: at Easter, confession, penance, dirge, satisfaction, and in receauing with beards  
*newe*

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*newe shauen, to imagine a bodie where they see none: & though he were there present to be seene, yet the outward seeing and touching of him of it selfe without faith conduceth no more than it did the Iewes. At Rogation daies to carrie banners, to followe the Crosse, to walke about the fieldes: after Pētecost to go about with Corpus Christi play. At Hallowmas to watch in the Church, to say a Dirge or commendation, and to ring for all soules, to pay tythes truly, to giue to the high Altar. And if a man will be a Priest to say Masse and Mattens, to serue the Saint of that day, and to lift well ouer the head. In sicknesse to bee anneled, to take his Rites, after his death to haue Funerall and Obites said for him, and to bee rung for at his Funerall moneths minde, and yeare minde: This is the summe of the Catholique religion, standing in bodily actions, not in any motions or worke of the holy Ghost working in the heart.*

11. The Morall Lawe containing perfect righteousness, is flat opposite to mans corrupt nature: therefore whatsoever Religion shall repeale and make of none effect the commandments of the Morall Law, that same Religion must needs ioyne handes with the corruption of nature, and stand for the maintenance of it. This doth the Religiō of the Church of Rome: it may be, it doth not plainly repeale them, yet  
a *Mat. 15.3* in effect it dooth: and if it shall frustrate but any one poynt of any one commaundement,  
yea,

yea, the whole lawe thereby is made in vaine.  
 1. The first Commandement requireth, that  
 we haue the true *Ichona* for our only God: the  
 Church of Rome maketh other Gods beside  
 this true God: it maketh the bodie of Christ  
 to be God, because they hold, it may be in ma-  
 ny places, in heauen, in earth, at the same time,  
 which thing is only proper to God. It maketh  
 euery Saint departed to bee GOD, because it  
 holdeth, that Saints doo heare vs now being  
 vpon the earth, and that they knowe our  
 thoughts when wee pray to them, which none  
 but the true God can doo. It maketh the Pope  
 to bee God; and that in plaine words. <sup>b</sup> Pope <sup>b</sup> Dec. dist.  
 Nicholas saith, *Constas, summum Pontificem a* <sup>60. satis-</sup>  
*pio principe Constantino Deum appellari.* It is <sup>uidenter.</sup>  
 wel knowne, that the Pope of the godly Prince  
*Constantine* was called God. Againe, in <sup>c</sup> the <sup>c</sup> Extrava.  
 extrauagants of the same Cannon lawe it is <sup>Ioh. 22 cum</sup>  
 written, *Dominus Deus noster Papa,* Our <sup>inter. in</sup>  
 Lorde GOD the Pope. And againe, <sup>d</sup> Chri- <sup>gloss.</sup>  
*stopher Marcellus* saide to the Pope, *Tu es alter* <sup>d</sup> Concl.  
*Deus in terris,* Thou art another God vpon <sup>luter. sess. 4.</sup>  
 earth; and the Pope tooke it to himselfe. As <sup>e</sup> Extra.  
 the Pope in plaine wordes is made GOD, so <sup>de maior.</sup>  
 the power giuen to him declareth the same. <sup>et obedi-</sup>  
<sup>e</sup> Hee can make holie that which is vnholie, <sup>ria.</sup>  
 and iustifie the wicked and pardon sinnes: <sup>f</sup> Dist. 24.  
 he may dispense contrarie to the saying of an A- <sup>can. lect. in</sup>  
 postle: hee can chaunge the nature of thinges. <sup>gloss. dist.</sup>  
 O <sup>22 can.</sup>  
 and <sup>Presb.</sup>

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and of nothing made somewhat. What is all this, but to place the Pope in Gods roome, and to rob the Lord of his maiestie?

Againe, the Church of Rome maketh Marie the Mother of Iesus to bee as God. In the Breuiarie reformed and published at the commaundement of Pius the V. as she is called *A Goddesse*, in expresse words: and she is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie*: Yea shee is farre exalted aboue Christ, and hee in regarde of her is made but a poore vnderling in heauen: for Papists in their seruice vnto her they pray on this manner, saying: *Shew thy selfe to be a mother: and cause thy sonne to receiue our prayers: set free the captiues and giue light to the blind.* <sup>b</sup> Lastly, the very Crosse is made as a God. For they salute it, by the name of their onely hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true GOD distinguished into three persons, the Father, the Sonne, the holy Ghost, maketh also many other, and so in truth hath repealed this first Commaundement.

And they haue very plainly repealed the second Commaundement, in that they teach it lawfull to make images of the true God, and to worship him in them. For the flat contra-

rie

*a In officio  
par. beata  
Maria ad  
matut.*

*b Breuiar.  
reformat. se-  
cto Exalt.  
Crucis.*

rie is the very scope of this Commaundement: namely, that no image must bee made of the true Iehoua: nor any worship bee performed vnto him in an image: which appeareth thus. In Deutronic *Moses* maketh a large Commentarie of this Commandement, and this very poynt hee sets downe expresse, saying, take heede to your selues: for ye sawe no image in the day that the Lord spake vnto you in *Horeb*, out of the middest of the fire: that ye corrupt not your selues, and make you a grauen image or representation of any figure, &c. His argument I set downe thus. As God appeared in mount *Horeb*, so he is to bee conceiued and represented: but hee appeared in no image in mount *Horeb*, onely his voyce was heard: therefore he is not to bee conceiued or represented in any image: but men are to be content, if they may heare his voyce. Againe, that sinne to which the people of Israel were speciallie giuen, euen that dooth the Lord especially forbid: but to this were the people of Israel specially giuen, not so much to make Images of false Gods, as to make Images of the true God, and to worship him in them: which I proue thus.

*Dent. 4. 15.*  
16.

In the booke of *Judges* it is saide, that the children of Israel did wickedly in the sight of the Lord, and serued *Baalim*. Now these *Baalim*, what are they? Surely Idols resembling

*Judg. 2. 11.*

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*Hof. 2. 10.* the true God, as the Prophet *Hofea* declareth, and at that day saith the Lord, thou shalt call me *Ishai*, & shalt call me no more *Baali*. Here it appeareth that the Israelites meaning was not to worship a false God, but the true God  
*Exod. 32. 5.* in *Baalim*. And *Aaron* when he made the golden Calfe proclaimed that the next day should be holie day, not of any false God, but of the Lorde that brought them out of *Egypt*. The Prophet *Esaie* after that he had set forth Gods maiestie very worthely, he comes in with this conclusion: To whome then will yee liken God? or what similitude wil ye set vp of him? which declareth that the Iewes after the manner of the Gentiles, ran a whoring after Idols, that is, Images not only of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining Images, hath repealed this Commaundement.

*1. Cor. 15. 28.* Neither dooth it shewe lesse fauour to the third Commaundement: which also is repealed. First, in that they teach men to giue the glorie which is proper to God, to some thing els: it is proper to God after the day of Iudgement to be all in all: this they giue to Marie, saying that *she is all in all*.

It is proper to Christ in respect of other creatures to bee a light lightning all that come into the world, yet they pray to Marie to giue light  
light

light to the blind. It is proper to Christ to bee *Ioh. 10. 9.*  
the redeemer of mankinde; and this worke of  
redemption is ascribed to Marie, whom Pa-  
pists call their *hope*, their *ioye*, their *mediatresse*,  
*a medicine for the diseased*, a *defence from the e-*  
*nemie*, a *friend in the houre of death*. Againe,  
they make Saint Martin *A Priest according to*  
*the order of Melchisedecke*, which is proper to  
Christ.

Secondly, they holde that the people is to be  
barred from the reading of the Scriptures, vni-  
lesse it bee in an vnknowne tongue, and so they  
maintaine ignorance & the profaning of Gods  
name. For the preaching of the word, & there-  
fore also the hearing, learning, reading, search-  
ing of it, is the *glorifying of the Word*, and so the  
glorifying of Gods name. *2 Thes 3. 1.*

The fourth Commaundement is repealed  
in that they require that their feast daies shuld  
be kept as solemnly as the Lords Sabaoth day. *Con. Ma-*  
For they must bee kept *in all honour and come-*  
*lines*: and men *must rest from all their labours,* *gunst. c. 36.*  
*from morning to euening*, as on the Sabaoth: *37.*  
whereas contrariwise, the Lord hath giuen per-  
mission to his seruants to labour the six daies, *Matiscan.*  
sobeit, on the seauenth they will rest from the *2 c. 1. 2.*  
workes of their callings, and doo the workes of  
the spirit.

They repeale the fift Commaundement in  
that they teach that their Cleargie hath an im-

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*Matisc.  
Concil.  
ca.7.93.*

munitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clarks are to be iudged only of Bishops*: and that they are onely to reskue them from iniuries. Againe, that the Bishop must not be iudged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperours, but hath power to make them, and to put them downe at his pleasure. But S. Paule for the mainteining of the fift Commaundement, bids euery soule be subiect to the higher powers: and therefore the Pope with his Cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vnlesse they will exclude themselues out of the number of men, for Paule speakes to all.

*Matisc.2.  
ca.8.*

Against the sixt Commaundement they haue decreed asyles for murderers, plainly permitting them which feare authoritie, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods commaundement, yea and more than this, whether tends all that they teach but the very murdering of soules? For example, saluation by workes of grace, is one of their chiefe poynts. But that man that is perswaded that hee must bee saued by his workes, must also put his trust in them, and he which trusteth to his workes is accursed before God. *For cursed is that man that trusteth in*

*Ier.17.5.*

*man,*



in man, whether it be himselfe or other.

The seauenth Commaundement is repeated diuers waies. First, in that they maintaine the occasions of Adulterie and Fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needs breake out into much loosenesse. This sinne made *Mantuan, Pa-* Eleg. 3.  
*lingenius*, and *Petrarch* to crie out against the Lib. 4. 5. 9.  
Church of Rome. Againe, some Papists defend the tolleration of the Stewes in Rome, for the auoiding of greater euills. And in the Councell of Trent, Chastitie and Priestes marriage are made opposite, so that marriage with them is a filthie thing, although GOD hath ordained it for the auoyding of fornication in all. Furthermore, that which is most abhominable and prooues the Church of Rome to bee an Antichristian Church: they maintaine marriages within the degrees forbidden both by the lawe of Nature, and of Gods worde. For in the table of consanguinitie they which are placed in the transuerse vnequall line cannot marrie, because they are as Parents and children: yet if they bee distant foure degrees on diuers sides from the common stocke they may marrie together by the Cannon lawe. As for example,

*A Papist cannot goe*

*Greg. ca. 9.  
de consang.  
auunculus  
maximus  
ab nepotis.*

*Num. 36.*

11.

the ground vnckle may marrie his Sisters nephewes necce, a thing very filthie in nature, considering that a man cannot marry with any honestie his sisters child. To goe further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidden to marrie together, as Cousin germanes. Thus the daughters of Zelophehad were married to their fathers brothers sonnes: this example (I take it) may bee a warrant of the lawfulnessse of this marriage els where: Yet the Cannonlawe vtterly condemnes this marriage of Cousin germanes, and the marriage of their children after them though they bee eight degrees distant. Thus the Church of Rome doth ouerthwart the Lord: where he giues libertie they restraime it, and when he restraineth men, then they giue libertie.

They repeale the eight Commandement by their spirituall Marchandize in which they sell those things which are not to be solde, as Croffes to dead men, Images, prayers, the sound of belles, remission of sinnes, and the merites by which men may come to the kingdome of heauen: their shaueling Priests will doo no dutie without they be feed with money; hence comes the prouerbe, No penney no Pater noster.

They teach men to beare false witnesse, and so to sinne against the ninth Commandement,  
in

in that they hold that Marie is the Queene of *Reuel. 7. 11*  
heauen: whereas indeede shee is no Queene, *and 5. 10.*  
but dooth continually cast downe her crowne  
before Christ with the rest of the saints. And  
a man may aswell beare false witnes in spea-  
king too much as in speaking too little.

In the tenth cominament the first moti-  
ons that goe before consent are forbidden: o-  
therwise there shal be no difference betweene  
it and the rest, For they also are spirituall, and  
forbid inward motions: but the difference is  
that they forbid onelie the motions that goe  
with consent. Now, the Papistes say that these  
motions are no sinne properly vnlesse consent  
follow: and therefore they in expresse wordes  
repeale this commandement. For if concupi-  
scence and the first motions bee no sinnes pro-  
perlie then there neede no prohibition of  
them.

### The fourth Argument.

**T**Hat religion which is contrarie to it selfe is  
onely a meere inuention of man: the religion  
of the Church of Rome is quite contrarie to it  
selfe: therefore it is onely an inuention of man:  
which if it bee true, as well a reprobate as any  
other may performe the thinges required in  
it.

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*The prooffe.*

**T**He proposition is most true, because it is a priuiledge of Gods word, and so of the true religion gathered forth of it, to be consonant to it selfe in all poyntes : which properly no doctrines nor writings beside can haue. The Assumption may be made manifest by an induction of particular examples.

*Rom. 11. 6.* I. The Church of Rome saith, that men are saued by grace : and againe it saith, that men are saued by works. A flat contradiction. For *Paul* saith, if election be of grace, it is no more of workes: or else were grace no more grace, but if it be of works, it is no more grace: for else were worke no more worke. Answer  
*Rhem. Test. Epist. Rom. 11. 6.* is made, that in this place *Paul* speaketh of workes of nature, which indeed are contrarie to grace: but not of workes of regeneration, which are not contrary to grace. This answer is false: for *Paul* in a like place vnto this opposeth grace and workes of regeneration. Yee are saued by grace (saith he) through faith, and that not of your selues, for it is the gift of God, not of workes, least any should boast himselfe: For we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man may most of all boast? And what are the workes for the dooing

doeing of which we must be fashioned anew in Christ Iesus? Assuredly they must bee the workes of regeneration, dipped and died in the blood of Christ (as they speake) wherefore it is euident, that *Pauls* meaning is to conclude, that if we be saued by grace, we cannot be saued by workes of regeneration.

II. The Church of Rome confuteth and condemneth in Councils, and derideth this doctrine that we teach, that men are to bee iustified by the imputation of the righteousness of Christ: which righteousness is not in vs but in Christ. And the *Rhemists* call it a phantasticall iustice, a new no iustice: But herein that Church is contrarie to it self: for it defendeth workes of superogation and workes of satisfaction of one man for another: & their ground is because the faithfull are all members of one bodie, and haue fellowship one with another, & therfore one may satisfie for another. Hereby it is plaine, that the Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath oppugned. For when one man satisfieth for another, the work of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousness satisfie for vs? shall God accept the work of one man for another, and not accept the righteousness of Christ for vs: Truelie there is greater fellowship and coniunction

*Rhem Test.*  
*Rom. 2. 23.*

*Rhe. Test.*  
*Coloss. 2.*  
*vers. 24.*

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coniunction betweene the head and the members, than of the members among themselves: because they are ioyned together by meanes of the head.

III. It holdeth that the *guilt* and *faulte* of sinne may be remitted by Christ: and yet the *temporall punishment* of sinne bee vnremitted: but these are quite contrarie. *Paul* saith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after hee were in Christ, and had the fault of sinne remitted, some condemnation should now remaine him. And *David* saith, Blessed is the mā to whom the Lord imputeth no sin: therefore he to whome the Lord imputeth no sin, hath not only the guilt of sinne, but also the punishment of his sinne remitted: otherwise hee could not be blessed but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guiltie of no sinne, that then any punishment should be laide on him. And *Saint Augustine* saith, that Christ by taking vpon him the punishment of sinne, & not taking vpon him the fault, tooke away both the punishment & the fault. Wherefore this opinion, that Christ hath taken away the guilt of sinne, ouerthroweth all Satisfactiones and Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

*Rom. 8. 1.*

*Psal. 32. 1.*

*August. de  
Verb. Dom.  
Ser. 57.*

IV. Tran-

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christes bodie to be in many places: an euident contradiction. For it is of the nature and essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantity, a continued quantity cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the last parte: which vndoubted is most true. For it is called a continued quantitie, because his partes are continued and knit together the one with another by a common terme or bonde, as a line by a poynt, a plane and his partes by a line, a solide by a superficies or plaine. Now, these points can in no wise be continued, vnles euerie one of them keepe one only speciall place. For examples sake: suppose the plaine, *a, b, c, d*, to be deuided into

three partes, *I, k, l*, by two lines, *e, g, f, h*, which doo both deuide the three partes and continue them the one with the other.



Now I say, that euerie one of the partes may be continued with his next fellow, it is necessarie, that euerie one of them should haue one speciall

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ſpeciall and diſtinct place. That the firſt place of the plane, i, may bee continued with, k, it muſt be ſituated only there where it is, and no where elſe : for if it ſhal be ſituate elſewhere, as in the place m, then it cannot be continued with k. Now then, if the partes muſt of neceſſitie haue their owne particular place onelie, then the whole figure a, b, c, d, muſt alſo be onely in one place. And this is that which the prince of Philoſophers teacheth, that euery magnitude hath his partes ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, & there it is not. To conclude therfore, this muſt needs agree to a bodie and to the parts of it to be in one only place alone. So that the Church of Rome whe it ſaith that Chriſts bodie is in many places : in effect they ſay, that Chriſts bodie is no bodie : for if it bee a body, it is only in one place : & if it be in many places, it is no bodie. They obieſt that God is omnipotent. True indeede : but there bee ſome things, the dooing of which agreeth not with Gods power, as to make *contradicentia* things contradictory to be both true : of which ſort theſe are. For, that Chriſtes bodie is a true bodie, and that it is in many places at once, are flat contrarie : becauſe (as hath been ſhewed) it is eſſentiall to all magnitudes to bee in one place, & therfore to a bodie. And God cannot take away that which is eſſential to a thing,  
the

*Ariſt. Ca.  
reg cap de  
quant.*



the essence remaining whole. 2. Againe, transubstantiatio maketh the Accidents of Bread and Wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in schooles, *Accidentis esse, est inesse*. It is of the essence of an accident to be in the substance. Now therefore, if the accidents bee, there is also the Bread and Wine: & if there be no substance of Bread or Wine, neither can there be any accidents. 3. It holdeth, that Bread is turned into the bodie of Christ, and therefore it must needs holde, that Christs body is made of Bakers bread, and yet it holdeth and teacheth that Christs bodie is onelie made of the seede of Mary, quite ouerthrowing the former Transubstantiation.

V. It teacheth, that a man must alwayes doubt of his saluation: and likewise it teacheth that in praying we are to call God father, which are things quite contrarie. For who can truely call God Father, vnlesse hee haue the spirite of adoption, and be assured that he is the childe of God. For if a man shall call God Father, and yet in his heart doubt whether hee bee his Father or not hee plaieth the dissembling hypocrite: wherefore, to doubt of saluation, & to say *Our Father*, &c. in truth are contrarie.

*Rom. 8. 16.*

VI. The Church of Rome maketh praier

*Can. Tres  
sant. de po-  
to na. dist. 1.*

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*Lum. lib.  
4. dist. 16,  
Can. de  
quotis. dist.  
de penit.  
dist. 3.*

to bee one of the chiefe meanes to satisfie for sinnes. But praier indeede is an asking of pardon for sinne: Now asking of pardon and satisfaction for sinne are contrarie: therefore by the iudgement of the Papists, praier which is a satisfaction is no satisfaction. And in deede, let vs consider what madnesse is contained in this popish diuinitie: the poore begger cometh very hungry to the rich mans doore to craue his almes: and straightwaies by his begging he will merit and deserue it. The same dooth the Papist, he praieth very poorelie for the thing which hee wanteth, yet hee looketh very proudly to merite no lesse than the kingdom of heauen by it.

*Rom. 5. 5.*

VII Doubting of saluation and hope cannot agree together, for hope maketh a man not to bee ashamed, that is, it neuer disappoynteth him of the thing which hee looketh for.

*Hebr. 6. 19.*

*And therefore it is called the anchor of the soule both sure and stedfast, which entresth into that which is within the vail.* So that true hope and the certaine assurance of saluation goe together.

VIII True praier and iustification by workes cannot stand together. For he which praieth truly must be touched inwardly with a liuelie feeling of his owne miserie, and of the want of that grace, whereof hee standes in neede. Now this cannot bee in the heart of  
that

that man that looketh to merit the kingdome of heauen by his workes: for hee that can doo this, may iustly conceiue somewhat of his own excellencie.

IX. Papists teach, that it is great boldnes to come immediatlie vnto God without the intercession of Saints: and therefore they vse to pray to Marie, that she would praie to Christ to heipe them: yet on the contrarie, when they haue so doone, they pray to God immediatlie, that he would receiue the intercession of Marie for them. And thus they are becom<sup>d</sup> intercessors between Marie and God. Yea when they offer vp Christ, praying God to accept their giftes and sacrifices, the humble priest that will not pray to God, but by the mediation of Saints, is then a mediator betweene Christ Iesus and God his Father.

a Breviar.  
of Missae.  
refer. vbiq.

X. It holdeth, that in the Masse the Priest offereth vp Christ to his Father an vnbloudie sacrifice. This is a thing impossible: for if Christ in the Masse be sacrificed for sin, then he must die & his bloud must be shed *Heb. 9. 22.* And in the Scriptures these two sayings (Christ is dead, Christ is offered vp in sacrifice) are all one. So then, the Papist when hee supposeth that there may be an vnbloudy sacrifice, in effect hee saith thus much, there is a sacrifice, which is no Sacrifice.

XI. In the Cannō of the Masse, the church

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" of Rome praierh on this wise. We humbly beseech thee most mercifull father, by Iesus Christ thy son & our Lord, that thou wouldst accept these giftes and oblations & these holy Sacrifices, which we thy Church offer to thee, &c. where first they offer vp Christ to God the Father in the name of Christ, & so they make Christ to be his owne mediator. Againe, they desire God to blesse and to accept his owne Sonne: for they offer vp Christ. If they say he needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if hee neede not the blessing of his Father, their praier is needelesse. Also they desire God to accept not one gift or one sacrifice, but in the plurall number, these giftes and sacrifices: whereas they holde that Christs bodie is one onely bodie, and therefore but one sacrifice. And thus they are at variance with themselves.

XII. Papists, in word they say, that they beleeue and put their trust in God: yet whereas they looke to bee saued by their workes, they set the confidence of their heartes in truth vpon their owne dooings.

XIII. They put such holines in Matrimonie, that they make it one of their 7. Sacraments, which <sup>a</sup> confer grace to the partakers of them: yet they forbid their Cleargie to marrie, <sup>b</sup> because to liue in marriage is to liue according to the flesh, & the Couñsell of Trent opposeth

<sup>a</sup> Rbe Test.

pag. 523.

<sup>b</sup> Papa Syriceus, Decret. epist.

Self. 246. 9.

opposed marriage and chastic.

XIIII. It teacheth, that soules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of Saint *Hierome*. We knowe that in this life wee may helpe one another, either by Praiers, or by good counsell: but when we shal come before the iudgemēt seate of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, may intreate for any; but euery man to beare his owne burthen. And according to another Canon going vnder the name of *Gelasius* Bishop of Rome, Either there is no Purgatorie, or the soules which goe thither, shall neuer returne.

XV. And to conclude, the most points of their Religion are contrarie to their Canons, as by searching, may appeare in these examples.

1111. The dead cannot hear the prayers of them which call upon them.

**3** *Peter* and *Paul* were two of the chief **Apostles**, & it is hard to say, which was above the other.

3 *Leo* the fourth living in the year 846. acknowledged *Lotharius* the Emperour for his Prince.

**M** No Bishop may be called vniuerfall.

**R** The Church of Rome hath no more authority ouer other Churches: than other churches ouer it.

6. C. legi-  
mus. di. 93.  
C. Olim.  
dist. 95.  
7 C. Ser-  
uum 6.  
C. Conuer-  
simus de  
penit. dist. 1  
8 C. quod  
dicis di. 41.  
9 C. lami-  
nos a. 18. q. 2

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6 A Priest and a Bishop were in times past  
allone.

7 The Pope hath no power to giue or sell  
Pardons.

8 There can bee no merite by fasting, or  
abstinence from flesh.

9 The Masse is nothing but the forme of  
dittine sacrifice.

By this which hath been saide, it dooth in  
part appeare, that the religion of the Church  
of Rome is repugnant to it selfe, and it could  
not so be, if it were from the word of God.

## *A Corollarie gathred out of the former assertion.*

1. *A man being indued with no more grace  
than that which he may obtaine by the reli-  
gion of the Church of Rome, is still in the  
state of damnation.*

**A**



# A Dialogue

containing the Conflicts

betweene Sathan and  
the Christian.

*Sathan.*

Vile helhound, thou  
art my slave, and my  
vassall, why thak-  
kest thou of my yoke?

*Christian.*

By nature I was thy  
vassall, but Christ  
hath redeemed me;

*Sathan.* Christ re-

deemeth no Reprobates; such as thou art.

*Christian.* I am no Reprobate.

*Sathan.* Thou art a Reprobate; for thou  
shalt be condemned.

*Christian.* Lucifer, to pronounce damna-  
tion, belongeth to God alone: thou art no Iudge,  
it is sufficient for thee to bee an accuser.

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*Sathan.* Though I cannot condemne thee, yet I knowe God will condemne thee.

*Christian.* Yea, but God wil not condemne me.

*Sathan.* Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? & may he not therefore giue thee a lawe to keepe, and punish thee with hell fire, if thou breake it?

*Christian.* Yes.

*Sathan.* And hast thou kept the law of this thy Lord and King?

*Christian.* No.

*Sathan.* Let vs proceede further? Is not the same Lord also a most righteous iudge? And therefore a most sharpe reuenger of sinne?

*Christian.* Yes truelie.

*Sathan.* Why then wilt thou flatter thy selfe thou hypocrite. God cannot winke at thy sinnes, except he should be vniust. Wherefore there is no remedie, thou art sure to bee damned: hell was provided for thee, and now it gapeth to deuoure thee.

*Christian.* There is remedie inough to deliuer me from condemnation. For God is not onely (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

*Sathan.* But thou firebrand of hell fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grievous sinner: for,



1 Originall sinne runneth whollie ouer thee, as a loathsome botch or leprosie.

2 Thy minde knoweth not the things that be of God.

3 In the law of God thou art starke blind, sauing that thou hast a fewe principles of it to make thee inexcusable.

4 The Gospell is foolishnes & madnes vnto thee : thou makest no better account of it than of thine owne dreame.

5 Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6 Thy memorie keepeth and remembreth nothing, but that which is against Gods word; but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to sinne and wickednesse.

8 Thy affections are set onely on wickednes : they are as mightie Giants and Princes in thee, they haue thee at commandement. Remember, that for very anger thou hast beene sick, that the lust of thy flesh hath driuen thee to madnes: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnes, and infinite other wicked desires, which haue led thee captiue, and made thee outrageous in all kinde of naughtines.

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30. Thy actuall finnes committed partlie in secrete, partlie in publique, are most filthie and most infinite. Remember how in such a place, at such a time, thou diddest commit fornication: in another place thou diddest steale, &c. God saw this I warrant thee: yea, all thy finnes are written in his booke: wherfore thou cursed wretch, al hope of mercy is cut off from thee.

*Isa. 1. 18.*

*Acts 1. 23.*

38.

*1. Tim. 1.*

15.

*Psal. 103.*

11, 12, 13.

*Christian.* But Gods mercie farre exceedeth all these my finnes: and I cannot be so infinite in sinning, as God is infinite in mercie and pardoning.

*Sathan.* Darest thou presume to thinke of Gods mercie? why, the least of thy finnes deserueth damnation.

*Isai. 53. 2, 3.*

4, 5.

*Christian.* None of my finnes can feare me, or dismay me. Christ hath borne the ful wrath and vengeance of his Father vpon the Crosse; euen for mee, that I might bee deliuered from condemnation, which was due vnto me.

*Sathan.* If Gods purpose were not to condemne thee, perswade thy selfe, he would neuer lay so many afflictions and crosses on thee, as he doth. What is this want of good name? this weakenes and sicknesse of the bodie? these terrours of thy mind? this dulnesse & stowardnes of thy heart? what are all these (I say) and many other euils, but the beginnings, and certaine flashings of the fire of hell?

*Christian.*

**Christian.** Nay, rather my afflictions are Heb. 12. 6. 9  
 lively testimonies of my saluation. For God as 10.  
 a louing Father, partly by them, as with scour- 1. Pet. 2. 21.  
 ges chastneth my disobedience, and bringeth Gen. 42. 21.  
 me into order: partly conformeth me vnto my 1. Cor. 11.  
 Saviour Christ, and so by little and little, lay- 12.  
 eth open to mee mine owne finnes, that I may Rom. 8. 26.  
 dislike my selfe and hate them: and maketh  
 me to renounce the worlde, thy eldest sonne,  
 and stirreth mee vp to call vppon him, and to  
 pray earnestly with groanes and sighes, which I  
 am not able to expresse with any wordes, as I  
 feele them.

**Sathan.** Thy afflictions are heauie, and  
 comfortlesse, therefore they cannot bee argu-  
 ments of Gods fauour.

**Christian.** Indeepe their nature is to bring  
 grieffe and heauines to the soule, but I haue had  
 my in the midst of my afflictions, and strength Rom. 5. 2. 3.  
 sufficient to beare them, and after them haue  
 been many waies bettered, which befalleth no  
 none of the wicked: and for that cause, it is a  
 great perswasion to me, that I shal not be dam-  
 ned with the wicked world, but in spite of all  
 thy power, passe from death to everlasting life. Rom. 8. 38.  
 Psal. 119. 71

**Sathan.** After these thy manifold afflictions, thou must suffer death, which is most ter-  
 rible, and a very entrance to Hell.

**Christ.** Death hath lost his sting by Christs  
 death: and ynto me it shall bee nothing els but  
 a passage

## The conflicts of Satan

a passage vnto euertlasting life.

*Satan.* Admit thou shalt bee deliuered from hell by Christ, what will this auaille thee, considering that thou shalt neuer come to the kingdome of heauen? for Christs death onely deliuereth thee from death eternall, it cannot aduance thee to euertlasting life.

*Christian.* I am now at this time a member of Christs kingdome, and after this life shall raigne with him for euer in his euertlasting Kingdome.

*Rom. 8.  
Cor. 3. 3. 4.*

*Satan.* Thou neuer didst fulfill the lawe, therefore thou canst not come into the kingdome of heauen.

*Christian.* Christ hath perfectly fulfilled euery part of the lawe for me: and by this his obedience imputed vnto mee, I my selfe doo keepe the lawe.

*Satan.* Be it so, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the lawe for thee, yet thou art in part vncleane; thy cursed nature and the seedes of sinne are yet remaining in thee.

*Rom. 2. 3.  
Iob. 16. 19.*

*Christian.* Christ in the virgins womb was perfectly sanctified by the holy Ghost: and this perfect holinesse of his humane nature is imputed to mee: euen as *Jacob* put on *Esaus* garments, to get his fathers blessing: so I haue

put

put on the righteousness of Christ, as a long white robe covering my sinnes, and making mee appeare perfectly righteous, euen before Gods iudgement seate.

*Sathan.* Indeede, God hath made promise vnto mankind of all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any accompt, that Christs sufferings, Christs fulfilling of the lawe, Christs perfect holines, can doo thee any good. *Ioh. 3. 14.* 15.

*Christian.* I haue true sauing faith.

*The conflicts of Sathan with the strong Christian.*

*Sathan.*

Thou saiest that thou hast true faith, but I shall sift thee, and disprooue thee.

*Christian.* The gates of hell shall neuer preuaile against my faith, doo what thou canst.

*Sathan.* Tell mee then, doest thou thinke that all the world shall be saued?

*Christian.* No.

*Sathan.* What, shall some bee saued; and some condemned?

*Christian.* So saith the word of God.

*Sathan.* Thou then art perswaded that GOD is true euen in his mercifull promises, and

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and that hee will saue some men, as *Peter* and *Paul*, and *Dauid*, &c. and this is the onely beleeft, by which thou wilt be saued.

*Christian*. Nay, this I belecue, and more too; that I particularly am in the number of those men which shall bee saued by the merite of Christs death and passion: and this is the beleeft that satisfieth me.

*Sathan*. It may be thou art perswaded that God is able to saue thee: but that GOD will saue thee, that is, that hee hath determined to aduance this thy bodie, and this thy soule into his kingdome, and that he is most willing to performe it in his good time: herein thou waverest and doubtst.

*Christian*. Nay *Sathan*, I in mine owne heart am fully perswaded, that I shalbe saued, and that Christ is specially my redeemer: and (O Lord) for Christs sake, help thou my doubting and vnbeleefe.

*Sathan*. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

*Sathan*. It is no imagination, but trueth which I speake. For me thinkes, I am as certain of my saluation, as though my name were registred in the Scriptures (as *Dauids* & *Pauls*) are to bee an elect vessell of God: and this is the testimonie of holy spirit of Iesus Christ,

assuring

*Ioh* 1. 12.

13.

*Iob* 6. 25.

54.

*Mark* 9. 23.

*2. Cor* 1. 22.

*Eph* 1. 14.

*Rom* 8. 18.

assuring mee inwardly of my adoption, and making mee with boldnesse and confidence in Christ, to pray vnto God the father.

*Sarban.* Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

*Christian.* Yea, but GOD of his goodnesse *AB. 13. 9.* hath brought forth such tokens of faith in *1. Thes. 1. 3.* me, that I cannot be deceiued.

I. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe, *Rom. 7. 15. 24.*

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to be doing those things which God commandeth.

IV. Those that be the children of God: if I doo but heare of them, I loue them with my heart, and wish vnto them as to my selfe. *1. Ioh. 3. 14.*

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an end may be made of sinning, and of displeasing God. *Apoc. 22. 20.*

VII. I feele in my heart the fruites of the spirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the flesh I abhorre them, fornication, adulterie, vnclean-nes, wantonnes, Idolatrie, strife, enuie, anger, drunken-

## *The conflicts of Satban*

drunkenness, bibbing and quaffing, and all such like, *Galat. 5. 19, 20, 22.*

All these, they cannot proceede from thee Satban, or from my flesh, but only from faith which is wrought in me by Gods holy spirit.

*Satban.* If this were so, GOD would neuer suffer thee to sinne, as thou doest.

*Christian.* I shall sinne as long as I liue in this world, I am sure of it; because I am taught to aske remission of my sins continually. But the manner of my sinning now is otherwaies than it hath been in times past. I haue sinned heretofore with full purpose and consent of will; but now doubles, I doo not. Before I commit any sinne, I doo not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doo it, it is flat beside my minde and purpose: In the doing of any sin, I would not doo it, my heart is against it, and I hate it, and yet, by the tyrannie of my flesh being overcome, I doo it: afterward, when it is committed, I am grieved and displeased at my selfe, and do earnestly with teares aske at Gods hands forgiveness of the same sinne.

*Satban.* Indeed, this is very true in the children of GOD: but thou art so'de vnder sinne, and with great pleasure doest commit sinne, and louest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after  
repn-

*Rom 7. 15.*

*Mat. 26. 69.*

*727+71.*

*Rom. 13. 14*



repentance, and commit euen one & the same sinne, so often as thou doest. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

*Christian.* Nay, it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance, which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the lawe had sacrifices offered euery day, for the sinnes of all the people, and for particular men, both for their ignorances, and their voluntarie sinnes: which signifieth, that GOD is readie to forgieue the sinnes of his children: yea if they sinne daylie.

*Abraham* twise lied and swore that *Sara* was not his wife. *Ioseph* swore twise by the life of *Pharao*. *Dauid* committed adulterie often, because hee tooke vnto him *Bathsheba*, *Uriahs* wife, and also kept sixt wiues, and ten Concubines. Gods will is, that men forgieue till seuentie seauen times: and therefore hee will shewe much more mercie. And for my part, so oft as I shall fall into the same sinne, so oft I shall haue Christ my aduocate and intercessour to the father for me, who will not damne me for the infirmitie which he findeth in me. I will abstaine from externall iniquitie, and I will not make my members seruants vnto sinne: &

so long I trust my imperfections shall haue no

power

*Isa. 1. 18. 2.*  
*Isa. 2. 1.*

*Gen. 12. 14.*  
15.  
*Gen. 20. 2. 3.*  
*Gen. 42. 25.*  
16.

*1. Job. 2. 6.*  
*Mat. 5. 6.*

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*Rom. 1.28.*

power to damne me: for Christs perfection is reputed to bee mine by faith, which I haue in his blood: God is not displeased, if my bodie be sicke and subiect to diseases: no more is he displeased at the disease and sicknesse of the soule. A naturall father will not slay the bodie of his childe, when hee is sicke, and abhorreth comfortable meates: and my heauenly father will not cōdemne my soule, although through the infirmitie of faith, and the weakenesse of the spirit, I commit sinne, and often loath his heauenly worde, the foode of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthie sinnes to my great profite, and to the amendment of my life: like as the good Physition, of ranke poyson is able to make a soueraigne medicine to preserue life.

*Sathan.* Well, be it, that now thou art in the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

*Christian.* I know I am a member of Christs mysticall bodie: I feele in my selfe the heauenly power, and vertue of my head Christ Iesus: and for this cause I cannot perish, but shal continue for euer, and raigne in heauen after this life with him.

*The conflicts of Satan with  
the weake Christian.*

*Sathan.*

**T**Hy mind is full of ignorance and blindness, thy heart is full of obstinacie, rebellion, and frowardnes against God: thou art wholly vnfit for any good worke: wherefore, thou hast no faith, neither canst thou be iustified, and accepted before God.

*Chri.* If I haue but one drop of the grace of God, and if my faith bee no more than a little graine of mustard seede, it is sufficient for me: *Mat. 27. 20* God requireth not perfect faith, but true faith.

*Sathan.* Yea, but thou hast no faith at all.

*Christian.* I haue had faith.

*Sathan.* Thou neuer hadst true faith: for in time past, when according to thine owne opinion thou diddest belceue, then thou hadst nothing but a shadow of faith, and a foolish imagination, which all hypocrites haue.

*Chri.* I will put my trust in GOD for euer, *Psal. 77. 5.* and his former mercies shewed me heretofore strengthen me now in this my weaknes.

1. He created me when I was nothing.
2. He created me a man, when hee might haue made me an vgly Toade.
3. Hee made mee of comely bodie, and of good discretiō whereas he might haue made me vgly, and deformed, franticke, and mad.

Q

4. I

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4. I was borne in the daies of knowledge, when I might haue been borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers wōb, but hee hath preserued mee, and prouided for me by his prouidence, cuen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise, I was baptized, and so receiued the scale of his blessed couenant.

8. I haue had by Gods goodnes some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.

9. GOD might haue concealed his worde frō me, but I haue heard the plentifull preaching of it: I vnderstande it, and haue receiued comfort by it.

10. Lastly, at this time GOD might powre his full wrath on me: which he dooth not, but mercifully maketh mee to feele mine owne wants, that I might bee humbled, and giue all glorie vnto him for his blessings. Wherefore, there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

*Sathan.* Thou feelest no grace of the holie Ghost in thee, nor any true tokens of faith, but thou

Thou hast a liuely sense of the rebellion of thy heart, and of thy lewd and wretched conuerſation: therefore thou canſt not put any confidence in Christs death and ſufferings.

*Christian.* Yet I will hope againſt all hope, and although, according to mine owne ſenſe and feeling, I want faith: yet I will belecue in Ieſus Chriſt, and truſt to be ſaued by him.

*Pſal. 32. 1.*  
*2. Cor. 5. 21.*

*Sathan.* Though the children of God haue been in many perplexities, yet neuer any of them haue been in this caſe, in which thou art at this preſent.

*Christian.* Herein thou prooueſt thy ſelfe to bee a lying ſpirite: for the Prophet *Dauid* faith of himſelfe, that hee was fooliſh, and as a beaſt before GOD: and yet he euen then truſted in God. And *Paule* was ſo led captiue of ſinne, that he was not able to doo the good hee would, but did the euill which hee hated: and ſo in great penſiueneſſe of heart, deſired to bee deliuered from this worl'd, that hee might bee diſburdened of his corrupt fleſh.

*Pſal. 73. 22.*  
*22*  
*Rom. 7. 15.*  
*24.*

*Sathan.* Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? and by thy hypocriſie offend God? as thou art, ſo ſhewe thy ſelfe to the world.

*Christian.* Auoide *Sathan*, Chriſt hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no

Q<sup>2</sup>

hypo-

## *The conflicts of Sathan.*

hypocrite : for whereas I haue had heretofore some testimonie of my faith, at this time I am lesse mouued, though faith seeme to be absent: like as a man may seeme to be dead, both in his owne sense, and by the iudgement of the Physician, and yet may haue life in him : so faith may be, though alwaies it doo not appeare.

*Sathan.* But thou art a man starke dead in sinne, God hath now quite forsaken thee : hee hath left thee vnto me to be ruled : he hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to trust in him any longer.

*Isai. 57. 15.* *Christian.* Strengthen me good Lord; remember thy merciful promises, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart.

*Sathan.* These promises concerne not thee, which hast no humble and contrite, but a forward, and a rebellious heart.

*Jam. 5. 16.* *Christian.* Good Lord forget not thy former mercies: giue an issue to these temptations of mine enemy Satan. And you my brethren, which know my estate, pray for me, that God would turne his fauourable countenance towards me: for this I knowe, that the praier of the righteous auaieth much, if it be seruent.

How

# Howe a man

*should apply aright the  
word of God to his  
owne soule.*

## I

**E**Very Christian containeth in himselfe two natures, flat contrarie the one to the other, the flesh and the spirit: and that hee may become a perfect man in Christ Iesus, his earnest indeuour must bee, to tame, and subdue the flesh, and to strengthen and confirme the spirit.

## II

Answerable to these two natures, are the two parts of Gods word. First, the Lawe, because it is the ministerie of death, it fitly serueth for the taming and maistering of the rebellious flesh: and the Gospell, containing the bountifull promises of God in Christ, is as oile, to powre into our wounds, and as the water of life, to quench our thirstie soules: and it fitly serueth for the strengthening of the Spirit.

## III

Well then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh

Q 3

carrieth

## How to applie Gods word

carrieth thee captiue vnto sinne? Looke now  
onely vpon the lawe of God, applie it to thy  
selfe, examine thy thoughts, thy wordes, thy  
deedes by it: pray vnto God, that hee would  
giue thee the spirit of feare, that the lawe may  
in some measure humble and terrifie thee: for  
*Rom 8.16.* (as *Salomon* saith) blessed is the mā that feareth  
*Pre. 28.14.* alwaies, but cursed is he that hardeneth his heart.

### III.

In the Lawe, these are most effectuell me-  
ditations to humble and bridle the flesh, which  
followe. First, meditate on the greatnes of thy  
1 sins, and of their infinite number: and if it may  
be, gather them into a Catalogue, set it before  
thee: and looke vnto it, that thou think no sin  
to bee a small sin, no not the bare thoughts and  
2 motions of thy heart. Often with diligence  
consider the strange iudgements of God vpon  
men, for their sinnes, which thou shalt finde,  
partly in the Scriptures, partly by daylie expe-  
rience. Doubtlesse, thou must think, that euery  
iudgement of God, is a sermon of repentance.  
3 Thinke oft on the fearefull curse of the lawe  
due vnto thee, if thou shouldest sinne neuer but  
4 once in all thy life, and that neuer so little. Re-  
member, that whensoever thou committest a  
sin, God is present, & his holy Angels, and that  
*Dan. 7.10.* he is an eye witnes, that he taketh a note of thy  
*Iere. 17.1.* sin, and registreth it in a booke. Think daily of  
*Deu. 32.31.* thy end: and knowe that God may strike thee  
with



with sodaine death euery moment : & that, if then thou haue not repented before that time, there is no hope of saluation. Think on the sodaine comming of our Sauour Christ to iudgement, let it moue thee continually to watch & pray. If these will not moue thee, think on this, 7 that no creature in heauen or in earth, was able to pacifie the wrath of God for thy sins: but his own Sonne must come down frō heauen, out of his Fathers bosome, & must beare the curse of the lawe, euen the full wrath of his Father, for thee.

## V.

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods iudgemēt for thy sin: haue recourse to the promises of mercie contained in the old and newe Testament. Is thy conscience stung with sinne? And doth the law make thee feeble it? With all speede run to the brasen Serpent Christ Iesus, *Ioh. 3. 14.* look on him with the eye of faith, and presently thou shalt be healed of thy sting or wound.

## VI.

When thou doest meditate on the promises of the Gospell: diligently consider these benefites, which thou enioyest by Christe. Through *Adam*, thou art condemned to hell: 1 by Christ, thou art deliuered from it. Through *Adam*, thou hast transgressed the whole law: in Christ thou hast fulfilled it. Through *Adam*, 2 thou art before GOD a vile, and a loathsome

## How to applie Gods word

4 sinner, through Christ thou doest appeare glorious in his eyes. By *Adam*, euery little crosse is the punishment of thy sinne, and a token of Gods wrath: by Christ, the greatest crosses are easie, profitable, and tokens of Gods mercie.  
 5 By *Adam*, thou diddest loose all things: in Christ all thinges are restored to thee againe.  
 6 By *Adam*, thou art dead; by Christ, thou art quickned, and made aliue againe. By *Adam*,  
 7 thou art a slaue of the Diuell, and the child of wrath: but by Christ, thou art the childe of  
 8 God. In *Adam*, thou art worse than a Toade; & more detestable before God: but by Christ, thou art aboue the Angels. For thou art ioined vnto him, and made bone of his bone, mystically. Through *Adam*, sinne and Sathan haue ruled in thee, and led thee captiue: by Christ, the spirit of God dwelleth in thee plenteously.  
 9 By *Adam*, came death to thee, and it is an entrance to hel: by Christ, though death remain,  
 10 yet it is opely a passage vnto life. Lastly, in *Adam*, thou art poore, and blind, and miserable: in Christ, thou art rich and glorious, thou art the King of heauen and earth, fellowe heire with him, and shalt as sure be partaker of it, as he is euen now. *Adam*, when hee must needs tast of the fruite, which God had forbidden him, he hath made vs all to rue it, euen till this day: but here thou seest the fruites that grow, not in the earthly Paradise, but on the tree of

of life, which is within the heauēly Hierusalē. Feare no dāger, be bold in Christ to eate of the fruite. as God hath commanded thee : it will quicken thee & reuiue thee being dead: thou canst not doo sathan a worse displeasure, than to feede on the godly fruite of this tree, and to smell on the sweet leaues, which it beareth cōtinuallie, that giue such a refreshing sauour.

VII.

Most men now a daies, are secure & cold in the professiō of the Gospel, though they haue the plentifull preaching of it. And the reason is, because they feel not in thēselues the vertue & mighty operation of Gods word, to renue them : & they cannot feele it, because they do not applie the word aright vnto their owne soules. Plaisters, except they be applied in order & time, & be laid vpo the wound, though they be neuer so good, yet they cānot heale : & so it is with the word of God, & the parts of it, which except they be vsed in order and time cōuenient, wil not humble & reuiue vs, as their vertue is.

VIII.

The cōmon Christian euery where is taulry in this thing. Whereas he loueth himselfe, and wisheth all good that may be to himselfe, hee doth vsually apply vnto his own soule the Gospel alone, neuer regarding the law, or searching out his sins by it. Tell him what yee will, his song is this : God is mercifull, God is mercifull.

### *How to applie Gods word*

cifull. By this meanes it cometh to passe, that he leaue a secure life, and maketh no conscience of couetousnes, of vsurie, of deceit in his trade, of lying, of swearing, of fornication, wantonnes, intemperancy in bibbing & quaffing, &c. But he plaie the vnskilfull Chirurgeon, he vseth healing plaisters, before his poysoned and cankered nature haue felt the power and paine of a Corasie. And it will neuer bee well with him, vntill he take a new course.

#### IX.

On the contrarie part, many good Christians leaue to apply the comfort of the Gospell to themselues, and onelie haue regard to their own sinnes, & Gods infinite vengeance. And euen when Sathan accuseth them, they wil not sticke to giue eare to Sathan, and also accuse themselues: & so they are brought into fearefull terrors, & often draw nere to desperation.

#### X.

There is a third sort called sectaries, who addiect themselues to the opinion of some man. These commonlie neuer apply the law or the Gospell to themselues, but their whole meditation, is chiefly in the opiniōs of him whom they follow. As they that follow *Luther*, few of them follow his Christian life, they regard not that, but about consubstantiation and vbiquitie, about Images & such like trumperie, they infinitely trouble themselues, & al *Europe* too.

And

And in *England* there is a scismaticall and vndiscreet companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it, and yet they are enemies to it: as for the lawe of God, and the promises of the Gospell, they little regarde: they maintaine vile sinnes in refusing to heare the reading or the preaching of the word: and this is great contempt of Gods benefites & vnthankfulnesse to him. They are full of pride, thinking themselues to be full, when they are emptie: to haue al knowledge, when they are ignorant, and had neede to be catechized: the poyson of Aspes is vnder thy lippes; they refuse not to speake euill of the blessed seruants of God. Well, doo they aboue all things seeke the kingdome of God? then let them be sincere seekers of it: which they shall doo, if in seeking Christs kingdome they seeke the righteousnes therof: vnto which they can neuer come but by the applying of the threatnings of the lawe, & the comforts of the gospel to their own cōsciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirite they speake.



# ¶ Consolations

*for the troubled consciences of repentant Sinners.*

*Sinner.*

▪ *Ezay. 50.*

4



Ood syr, I knowe *the* Lorde hath giuen you the tongue of the learned, to be able to minister a worde in time to him that is wearie : therefore I praye you helpe me in my miserie.

*Minister.* Ah my good brother what is the matter with you ? and what ayle you?

*Sinner.* I liued a long time, the Lorde hee knoweth it, after the manner of the worlde, in all the lustes of my filthie flesh, and then I was  
neuer

neuer troubled : but it hath pleased God of his mercie to touch my heart, and to send his own sonne that good shepheard Iesus Christ, to fetch me home to his owne fold, euen vpon his owne necke : & since that time it is a wonder to see how my poore heart hath been troubled : my corruption so boyles in me, and Sathan will neuer let me alone.

*Minister.* Your case is a blessed case : for not to be troubled of Sathan, is to be possessed of him : that is : to be held captiue vnder <sup>b</sup>the power of darkenes, and to bee a slaue and vassall of Sathan : <sup>c</sup>for as long as the strong man keepes the hold, all things are in peace : Contrariwise he that hath receiued any sparkle of true faith, shall see <sup>d</sup>the gates of hell, that is, the Diuell & all his Angels in their full strength, to stand vp against him, and to fight with an endlesse hatred for his finall confusion.

*Christian.* But this my trouble of minde, hath made mee oftentimes feare least GOD would reiect mee, and vtterlie depriue mee of the kingdome of heauen.

*Minister.* But there is no cause why it should so doo. For how should heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shead them not? You would be free from miseries, you looke for heauen vpon earth. But if you will

<sup>b</sup>Colloß. 1.

13.

<sup>c</sup>Luk. 11. 24

<sup>d</sup>Matth. 16

18.

*Bradford.*

### *Consolations for*

will goe to heauen, the right way is to sayle by hell. If you will sit at Christs table in his kingdom; you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaile, the fanne, the millstone, and the owen, before you can bee Gods bread. You are one of Christs lambes, looke therefore to bee fleeced, and to haue the bloudy knife at your throate al the day long. If you were a market sheepe bought to bee solde, you should be stalled and kept in a fat pasture: but you are for Gods owne occupying. therefore you must pasture on the bare common, abiding stormes, tempestes, Sathans snatches, the worldes woundes, contempt of cōscience, and frettes of the flesh. But in this your misery I will be a *Simon* vnto you, to helpe you to carrie your crosse, so bee it you will reueale your minde vnto me.

*Christian.* I will do it willingly: my temptations are either against my faith in Christ, or against repentance for my sinnes.

*Minister.* What is your temptation as touching faith?

*Christian.* Ah, woe is me, I am much afraid least I haue no faith in Christ my Sauour.

*Minister.* What causeth this feare?

*Christian.* Diuerse things.

*Minister.* What is one?

*Minister.* I am troubled with many doubtings



ing of my saluation : and so it comes into my minde to thinke , that by my incredulitie I should quite cut off my selfe from the fauour of God.

*Minister.* But you must knowe this one thing, that he that neuer doubted of his saluation neuer beleueed, and that he which beleueeth in trueth, feelerh many doubtings and wauerings , euen as the the sound man feeles many grudgings of diseases which if hee had not health he could not feele.

*Christian.* But you neuer knewe any that hauing true faith doubted of their saluation.

*Minister.* What will you then say of the man that saide *“Lorde I beleene, Lorde helpe my vbeliefe.* And of Dauid who made his moane after this manner : *Is his mercie cleane gone for euer? Dooth his promise faile for enermore? Hath God forgotten to be mercifull? Hath hee shut up his tender mercie in displeasure? Yea he goeth on further, as a man in dispaire. And I saide, this is my death.* Hereby it is manifest that a man indued with true faith may haue not onlie assaults of doubting, but of desperatiō. This further appeareth in that hee saith in another place. *Why art thou cast downe my soule? Why art thou disquieted within mee? Waite on God, for I will yet giue thanks, he is my present helpe and my GOD.* And in verie trueth you may perswade your selfe that they are but  
*\*unreasonable*

*Mar. 9. 24*

*Psalm 77.*

*62. 8, 9, 10.*

*11.*

*EPH. 42. 11*

## Consolations for

- \*2. *Thef. 3.* \**unreasonable men*, that say they haue long beleueed in Christ without any doubting of their saluation.

*Christian.* But Dauid had more in him then I haue, for mee thinkes there is nothing in this wicked heart of mine, but rebellion against God, nothing but doubting of his mercie.

*Minister.* Let me knowe but one thing of you: these doubtings which you feele, doo you like them? Or doo you take any pleasure in them? and doo you cherish them?

*Christian.* Naye, naye, they appeare verie vile in mine eyes, and I do abhorre them from my heart: and I would faine beleuee?

*Rom. 7. 5.*

*Minister.* In man we must consider his estate by nature, and his estate by grace. In the first he and his flesh are all one, for they are *as man and wife*: therefore one is accessarie to the dooings of the other. When the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth being in this estate, with the flesh: a louing couple they are, they liue & die together. But in the estate of grace, though a man haue the flesh in him, yet hee and his flesh are diuorced a sunder. This diuorcement is made, when a man beginnes to dislike and to hate his flesh, and the euill fruites of it: this separation being made, they  
are

*Rom. 7. 17.*

*Rom. 8. 1.*

are no more one, but twaine, and the one hath nothing to doo with the other. In this case though the flesh beget sinne and perish therefore, yet the Christian man shall not incur damnation for it. To come more nere the matter, you say the flesh begettes in you, wauering, doubtings, and distrustings: what then? it troubleth you: but feare not, remember your estate; you are diuorced from the flesh, and you are newe married vnto Christ: if these finnes be laide at your dore, account them not as your children; but renounce them as Bastards; say with Paul, I doubt indeede, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish when I shall be saued by Christ.

*Christian.* This which you haue said doth in part content me: one thing more I pray you shew me concerning this poyn: namelie how I may bee able to ouercome these doubtings.

*Minister.* For the suppressing of doubtings, you are to vse three meditations.

The first, that it is Gods commandment that you should beleue in Christ: So S. Iohn saith, *This is his commandment that we beleue in the name of his sonne Iesus Christ*: Thou shalt not steale, is Gods commandment, & you are loath to breake it, least you should displease God & pul his curse vpon your head. This also is Gods commandment, Thou shalt beleue in

1. Ioh. 3. 23.

1. Ioh. 3. 23.

R

Christ,

### *Consolations for*

Christ, and therefore you must take heede of the breach of it: least by doubting and waue-  
ring you bring the curse vpon you. Secondlie,  
you must consider that the promises of saluati-  
on in Christ are generall, or at the least indefi-  
nit excluding no particular man: as in one for  
all may appeare. *God so loued the world that he  
gaue his only begottē sonne, that whosoever belie-  
ueth in him should not perish but haue everlasting  
life.* Now then so often as you shall doubt of  
Gods mercy, you exclude your owne self from  
the promise of God, whereas he excludeth you  
not. And as when a Prince giues a pardon to al  
theeues, euery one can applie the same vnto  
himselfe, though his name be not set downe in  
the pardon: So the king of kings hath giuen  
a generall pardon for free remission of sinnes  
to them that will receiue it. Beleeue therefore  
that God is true in his promise, doubt not of  
your owne saluation, challenge the pardon to  
your self. Indeede your name is not set downe,  
or written in the promise of grace, yet let not  
any illusion of Sathan, or the consideration of  
your owne vnworthinesse exclude you from  
this free mercie of GOD: which hee also  
hath offered to you particularlie, first in Bap-  
tisme, then after in the Lords supper: & there-  
fore you are not to wauer in the applying of it  
to your selfe. Thirdlie, you are to consider  
that by doubting and despairing you offend  
God

God as much almost as by any other sinne. *2 Rom. 4. 19*  
*\* You doo not aboue hope beleene vnder hope as  
 you should doo.*

Secondlie, you robbe God of his glorie, in  
 that you make his infinite mercie to bee lesse  
 than your sinnes. Thirdly, you make him a lier  
 who hath made such a promise vnto you. And  
 to these three meditations adde this practise.  
 When your heart is toyled with vnbeliefe and  
 doubtings, then in all haste drawe your selfe  
 into some secret place, humble your selfe be-  
 fore God, powre out your heart before him:  
 desire him of his endles mercie to worke faith,  
 and to suppress your vnbeliefe, and you shall  
 see, *That the Lord ouer all is rich vnto all that  
 call vpon his name.* *2 Ro. 10. 12*

*Christian.* The Lorde reward you for  
 your kindnes: I will hereafter doo my ende-  
 uour to practise this your counsell. Now I will  
 make bold to shew another that makes me to  
 feare least I haue no faith. *And it is, because  
 I doo not feele the assurance of the forgiveness of  
 my sinnes.*

*Admirer.* Faith standeth not in the feeling *Heb. 11. 11*  
 of Gods mercy, but in the apprehending of it, *Rom. 8. 23*  
 which apprehending may be when there is no  
 feeling, for faith is of inuisible things, & when  
 a man once commeth to enioy the thing be-  
 leeued, then hee ceaseth to beleue. And this  
 appeareth in Iobs example, when hee saith,

R 2

L 9,

## Consolations for

zek. 13. 75.  
16.

*Lo, though he slei me, yet will I trust in him, & I wil reprove my waies in his sight: he shal be my saluation: also: for the hypocrite shall not come before him, he declareth his faith: yet when hee saith presently afterward, Wherefore hidest thou thy face, and takest me for thine enemy? he declareth the want of that feeling which you speake off.*

*Christian.* Yet euerie true beleeuer feelles the assurance of faith: otherwise Paule would not haue said, *Prooue your selues whether you are in the faith or not.*

*Minister.* Indee de sometimes he doth, but at some other times he dooth not: as namely at that same time when God first calleth him: and in the time of temptation.

*Christian.* What a case am I in then? I neuer felt this assurance: onelie this I feele that I am a most rebellious wretch abounding euen with a whole sea of iniquities: mee thinkes I am more vglie in the sight of God, than anie roade can be in my sight. O then what shall I doo? Let me heare some word of comfort from thy mouth thou man of God.

*Minister.* Tell me one thing plainly, you say you feele no assurance of Gods mercie?

*Christian.* No in deede.

*Minister.* But do you desire with all your heart to feele it?

*Christian.* I doo indeede.

*Minister.* Then doubt not, you shal feele it.

*Christian.*

*Christian.* Obleſſed be the Lord, if this be true.

*Minister.* Why, it is moſt true. For the man that would haue any grace of God tending to ſaluation, if he do truelie deſire it, he ſhal haue it: for ſo Chriſt hath promiſed, *I will giue to him that is a thirſt of the Well of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, hee ſhall haue inough of it: And therefore feare you not, only uſe the meanes which God hath appoynted to attaine faith by, as earneſt prayer, reuerent hearing of Gods word, and receiuing of the Sacraments: and then you ſhall ſee this thing verified in your ſelfe.

*The deſire  
of grace, is  
grace it  
ſelfe.  
Rom. 2. 6.*

*Christian.* Al this which you ſay I finde in my ſelfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdome of heauen & the righteousnes thereof: and further though I want the feeling of Gods mercy: yet I can pray for it, frō the very root of my heart.

*Minister.* Bee carefull to giue honour to God for that you haue receiued already. For theſe things are the motions of the ſpirit of God dwelling in you. *And I am perſwaded of this ſame thing, that God which hath begon this good worke in you will perfect the ſame vnto the day of Ieſus Chriſt.*

*ephil. 1. 6.*

*Christian.* The third thing that troubles

### Consolations for

me, is this I haue long prayed for many graces of God, and yet I haue not receiued them, wherby it comes oft to my mind, that GOD loues me not, that I am none of his child, and therefore that I haue no faith.

*Minister.* You are in no other case then Dauid himselfe, who made the same complaint: *I am wearie of crying, my throte is drie, mine eyes faile, whiles I waite for my God.*

*Christian.* But Dauid neuer praied so many yeares without receiuing an answer as I haue done.

*Minister.* Good Zacharie waited longer on the Lorde, before hee granted his request, than euer you did, It's like hee prayed for a child in his yonger yeres, yet his praier was not heard before he was old. And further you must note, that the Lorde may heare the praiers of his seruants and yet they bee altogether ignorant of it: For the manner that God vseth in grating their requests is is not alwaies known: as may appeare in the example of our Sauour Christ. *Who in the dayes of his flesh, did offer up praiers and supplications with strong crying and teares, unto him that was able to saue him from death, and was also heard in that which hee feared.* And yet we knowe hee was not freed from that cursed death, but must needes suffer it. How then was he heard? On this manner; he was strengthened to beare the death: hee had



had an Angell to comfort him, hee was afterward freed from the sorrowes of death. And so it is with the rest of Christes body, as it was with the head. Some being in want pray for temporall blessings: God keepes them in this want, and yet he heares their praier, in giuing them patience & strength to abide that want. Some being in wealth and aboundance praye for the cōtinuing of it, if it be the wil of God. The Lorde flinges them into a perpetuall miserie, and yet he heares their praier, by giuing the blessednesse in the life to come. You praie for the increase of faith and repentance, and such like graces: you feelee no increase after long praier: yet the mercifull God hath no doubt heard your praier, in that by delaying to performe your request, he hath stirred vp in you the spirit of praier, hee hath humbled you and made you feelee your owne wants, the better to depend on his mercie, for the beginning and encreasing of euery spirituall grace.

*Christian.* The fourth thing that troubles me, is that I cannot feelee faith purifie my hart, and to worke by loue in bringing forth liuely fruites.

*Minister.* If this be so continually, that faith bring forth no fruit, it is very dangerous & argueth a plaine want of faith, yet for a certaine time it may be so, Faith hath not only a spring time & a sommer seasō, but also a winter when

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*is beareth no fruite.* And there is many a true  
*can. 2. 11.* christia like the *brused reed*, that is ouerturned  
with euery blast of winde: & like the flaxe that  
*Esa. 42. 2.* hath fire in it, which by reason of weakenes,  
giue neither heat nor light, but only a smoake.

*Christian.* Thus much shall suffice for my  
first temptation, wherein I take my selfe satisfi-  
fied, now if you please, I will bee glad to re-  
hearse the second.

*Minister.* I am content, let vs heare it.

*Christian.* I am afraide least I haue not tru-  
lie repented, and therefore that al my professi-  
on is onelie in hypocrisie.

*Minister.* What moueth you to thinke so?

*Christian.* Two causes especially, the first  
is, they which repent, leaue off to sinne: But I  
am a miserable sinner, I do cōtinually displease  
God by my euill thoughts, words and deedes.

*Minister.* You need not feare, *\*Ro. 5. 20.* *For where sin  
aboundeth* (that is the knowledge and feeling  
of sinne) *there grace aboundeth much more.*

*Christian.* I finde not this in my selfe.

*Minister.* But yet you finde thus much in  
your selfe: those corruptions which you feelee,  
and those sinnes that you commit, you hate  
them, you are displeased with your selfe for  
them, and you endeouour your selfe to leaue  
them.

*Christian.* Yea that I doo with all my heart

*Minister.* Then how miserable so euery you  
feele

feele your selfe by reason of the masse of your sinne: yet you are not subiect to condemnation, *but shall most certainly escape the same.* *Rom. 8. 1. cum 8. 1.* Take this for a most certaine trueth, that the man that hates and dislikes his sinnes, both before and after he hath done them, shal neuer be damned for them.

*Christian.* I am euen heart sicke of my manifolde sinnes and infirmities, and these good words which you speake *are as flagons of wine,* *Cant. 2. 5.* to refresh my wearie, laden, & weltring soule. I haue begun to flee sinne, and to detest it long agoe. I haue been oft displeased with mine infirmities and corruptions: when I offend God my hart is grieved, I desire to leaue sinne, I flee the occasions of sinne: I would faine fashion my life to Gods worde: and I pray vnto God that he would giuen mee grace so to doo: and yet (which is the grieve) by the strength of the flesh, by the sleights and power of Sathan I am often ouertaken and fall marucilously, both by speech and by deed.

*Minister.* Haue courage my good brother, for whereas you haue an affection to doo the things that are acceptable vnto God, it argueth plainly that you are a member of Christ: according to that of Paule. *They which are of the spirit, saunour the thinges of the spirit.* *Rom. 8. 5.* Well then, if Sathan euer obiekt any of your sinnes to you, make answer thus, that you haue forsaken

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taken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if he vrge you for them, referre him ouer vnto Christ. For there is no sute in lawe against the wife the husband liuing: yea I adde further, if you bee ouercarried with Sathans temptations, and so fall into any sinne, you shall not answer for it but Sathan, it shall surely bee reckoned on his score at the day of iudgement, for hee was the author of it: if you fall by the frailtie of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate.

*Christian.* Indeede as you say I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

*Minister.* Therefore marke this further. As long as the children of God are in this life, \*God regardeth more the affection to obey, then the obedience it selfe: *And they shall be vnto mee saith the Lord of hostes, in that day I shall doo this, for a flocke, and I will spare them, as a man spares his owne sonne that serueth him.*

The Father when he shall set his childe to doo any busines, though hee doo it neuer so vntowardly, yet if he shewe his good will to doo the best he can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe; but

\*Gen. 12.

12.

Mala. 3. 17.

but in this life you shall receiue no \* more but \* *Rom. 8. 23.*  
 the first frutes of the spirit, which are but as a  
 handfull of corne, in respect of the whole corne  
 field; and as for the accomplishment of your  
 redemption, you must waite for it till after this  
 life: you would bee kissed with the kisses of  
 Christes mouth, but heere in this worlde you  
 must be content, if you may with Mary Mag-  
 dalen kisse his feete. For the perfection of a  
 Christian mans life, standes in the feeling and  
 confessing of his imperfections. And as Am-  
 brose saith, obedience due to God, stands more  
*in the affection then in the worke.*

*Ambrose.*  
*a Affectio*  
*magna quā*  
*effectum.*

*Christian.* But why will God haue those  
 whome hee hath sanctified, labour still vnder  
 their infirmities?

*Minister.* The causes are diuers. First,  
 heereby hee teacheth his seruants, to see in  
 what great neede they stande of the righte-  
 ousnesse of Christ, that they may more care-  
 fullie seeke after it. Secondlie, hee subdu-  
 eth the pride of mens hearts, and humbleth  
 them by counteruailing the graces which they  
 haue receiued, with the like measure of in-  
 firmities. Thirdlie, by this meanes the god-  
 lie are exercised in a continuall fight agaynst  
 sinne, and are daylie occupied in purifying  
 themselves.

*Christian.* But to goe on forward in this  
 matter: there is another cause that makes me  
 feare,

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feare, least I haue no true repentance.

*Minister.* What is that?

*Christian.* I oftentimes finde my selfe like a very timberlog, void of all grace & goodnes, froward, and rebellious to any good worke: so that I feare lest Christ haue quite forsaken me.

*Minister.* As it is in the straiter seas, the water ebbs and flowes, so is it in the godly: in them as long as they liue in this world according to their owne feeling, there is an access and recess of the spirit. Otherwhiles they be troubled with deadnes and dulnes of heart, as Dauid was, who praied to the Lord, *to quicken him*  
*Psal. 117. 38.* according to his louing kindnes, that he may keep the testimonies of his mouth: and in another place hee saith, that Gods promises quickened  
*Psal. 119. 5.* him. Which could not bee, vnlesse he had been troubled with great dulnes of heart. Againe, sometimes the spirit of God quite withdraweth it selfe to their feeling: as it was in Dauid.  
*Psal. 77. 2. 3.* In the day of my trouble (saith he) I sought the Lord, and my soule refused comfort. I did thinke upon God and was troubled, I praied and my spirit was full of anguish. Againe, will the Lord absent himselfe for euer? and will he shewe no more fauour? hath God forgotten to be mercifull? &c.  
*Cant. 3. 1.* The Church in the Canticles complaineth of this. In my bed I sought him by night Whom my  
*Cant. 5. 4. 5.* soule loued: I sought him, but I founde him not.  
<sup>6</sup> And againe, my welbeloued put in his hand by  
she

the hole of the dore, and my heart was affectioned towards him: I rose up to open to my welbeloued, & my hands did drop down myrrhe, my fingers pure myrrhe upon the handles of the barre, I opened to my welbeloued: but my welbeloued was gone and past, mine heart was gone when he did speake. I sought him, but I could not finde him, I called, but he answered me not. Contraiwise, GOD at some other times sheds abroad his loue most abundantly in the hearts of the faithfull; and Christ lieth betweene the breasts of his Church, *Rom. 5. 5.* as a posie of myrrhe giuing a strong smell. *Can. 1. 12.*

*Christian.* But how can he bee a Christian that feelles no grace nor goodnes in himselfe?

*Minister.* The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a swowne feels no power of life, & yet he is not dead. The Christian man hath many quames come ouer his heart, and hee falles into many a swowne, that none almost would looke for any more of the life of Christ in him, yet for all that hee may bee a true Christian. This was the estate of Peter when hee denied our Sauour Christ with cursing and banning, *Luk. 22. 32.* his faith only fainted for a time, it failed not.

*Christian.* I haue now opened vnto you the chiefe things that trouble me: and your comfortable answers haue much refreshed my troubled minde. The God of all mercie, and consolation requite you accordingly.

*Mini-*

## Consolations for

*Minister.* I haue spoken that which GOD  
out of his holie word hath opened vnto mee, if  
you finde any help therby, giue God the praise  
therefore, and carrie this with you for euer, that  
*Ab. 24. 22.* *by many afflictions both in the bodie & the mind*  
*you must enter into the kingdome of heauen.* Raw  
flesh is noisome to the stomacke, & is no good  
nourishment before it be sodden: and vnmor-  
tified men and women bee no creatures fit for  
God: and therefore they are to be soaked and  
boyled in afflictions, that the fulsumnes and  
rancknes of their corruption may bee delaied,  
and they may haue in them some rellish accept-  
able vnto God. And to conclude, for the a-  
uoiding of al these temptations, vse this sweet  
prayer following which that godly Saint Ma-  
ster Bradford made.

*Shaper.*

Oh Lord God and deere Father, what shall  
I say that feele all thinges to bee (in manner)  
with me as in the wicked? Blind is my minde,  
crooked is my will, and peruerse concupiscence  
is in me, as a spring of stinking puddle. O how  
faint is faith in mee? how little is my loue to  
thee or thy people? how great is my selfe loue?  
how harde is my heart? by reason whereof I  
am mooued to doubt of thy goodnes towards  
me, whe her thou art my mercifull father, and  
whether I bee thy childe or no: indeede wor-  
thilie might I doubt, if that the hauing of these  
were the cause, and not the fruite rather of thy  
children.



children. The cause why thou art my father, is thy mercifull goodnes grace & truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne me this good wil to bring me into thy Church by Baptisme, and to accept me into the number of thy children, that I might bee holie, faithfull, obedient and innocent: and to call mee diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefites alwaies hitherto powred vppon me. All which thou hast done of this thy good wil which thou of thine owne mercie barest to mee in Christ before the world was made. The which thing as thou requirest straitly that I should beleue without doubting, so wouldest thou that I in all my deedes should come vnto thee as to a father, and make my mone without mistrust of being heard in thy good time, as most shall make to my comfort. Loe therefore to thee deere father I come through thy sonne our Lord, our Mediatour, and Aduocate Iesus Christ, who sitteth on thy right hand making intercession for mee; I pray thee of thy great goodnesse and mercie in Christ to be mercifull to mee a sinner, that I may indeede feele thy sweete mercie as thy childe: the time (oh deere father) I appoynt not, but I pray thee that I maie with hope still expect and looke for thy helpe. I hope that as for a little while  
thou

### *Consolations for*

thou hast left me, so thou wilt come and visite me, and that in thy great mercie, wherof I haue great need, by reason of my great miserie. Thou art wont for a little season in thine anger, to hide thy face from them whome thou louest: but surely (O Redeemer) in eternall mercies thou wilt shewe thy compassions. For when thou leauest vs, Oh Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrow may be recompenced plentifully with the liuely sent of hauing thee to our eternall ioy: and therefore thou swearest that in thine euermore mercie thou wilt haue compassion on vs. Of which thing, to the end wee might bee most assured, thine oath is to be marked, for thou saiest: as I haue sworne, that I will neuer bring any more the waters to drowne the worlde: so haue I sworne that I will neuer more be angrie with thee, nor reprove thee. The mountaines shall remooue, and the hilles shall fall downe, but thy louing kindnes shall not mooue, and the bonde of thy peace shall not faile thee: thus saiest thou the Lord our mercifull Redeemer. Deere father therefore, I pray thee remember euen for thine owne trueth and mercies sake the promise and euermore couenant, which

in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whome thou hast sent: that I may loue thee with al my heart for euer: that I may loue thy people for thy sake: that I may bee holy in thy sight through Christ: that I may alwaies not onely striue against sinne, but also ouercome the same daylie more and more as thy children doo: aboue all thinges desiring the sanctification of thy name, the comming of thy kingdome, the dooing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Advocate, Amen.

S

A De-

120  
The first of these is the  
fact that the world is  
not a uniform whole  
but a collection of  
many different parts  
each of which has its  
own special character  
and its own special  
history. The second  
fact is that the world  
is not a static whole  
but a dynamic whole  
which is constantly  
changing and  
developing. The third  
fact is that the world  
is not a simple whole  
but a complex whole  
which is made up of  
many different parts  
each of which has its  
own special character  
and its own special  
history.

2  
AD



**A Declaration of certen spiri-  
tuall Desertions, seruing to ter-  
rifie all drowisie Protestants, and  
to comfort them which mourne  
for their sinnes.**



Mong all the workes  
of Gods eternall coun-  
sel, there is none more  
wonderfull thā is *De-  
sertion*: which is no-  
thing els but an action  
of God forsaking his  
creature.

Furthermore, God  
forsakes his creature, not by withdrawing his  
essence or being from it: for that cannot bee,  
considering God is infinite; and therefore must  
needes at all times be euery where: but by ta-  
king away the grace and operation of his spirit  
from his creature.

Neither must any thinke it to be crueltie in  
GOD to forsake his creature which hee hath  
made: for hee is soueraigne Lord ouer all his

## *A Declaration*

workes : and for that cause he is not bound to any ; and hee may doo with his owne whatsoeuer he will. And this his will is not to be blamed : for men are not to imagine, that a thing must first bee iust, and then afterwarde that God doth will it : but contrariwise, first God wills a thing, and thereupon it becomes iust.

Againe, sinne is so wretched a thing in the eyes of God, that hee vtterly forsakes his creature for a punishment thereof. Now, euery thing, so farre soorth as it is a chastisement or punishment, is good ; considering that the inflicting thereof is the exequution of iustice.

And God neuer forsakes the creature against the will thereof : but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, and chooseth to be forsaken : wherefore if any hurt or miserie insue thereof, let the creature blame it selfe and praise the Lord.

Desertions thus described are of two sorts, eternall and temporarie.

Eternall Desertions are those, whereby God vpon iust causes knowne to himselfe forsakes his creature wholly and for euer. Thus the diuell with his angells, and that part of mankind which is prepared to destruction, is forsaken. For, first, God before all worlds, did decree according to the purpose of his owne will to refuse them without the graunt of any mercie. Secondly, after they are created and liue in the world,

### of spirituall Desertions. 3

world, he giueth them no Sauour. For Christ is onely the redeemer of the Elect, and of no more: which may thus appeare. For whome Christ makes no Intercession, for them he hath wrought no Redemption. But for them onely which are elected and shall beleue in him, hee makes intercession. *I pray (saith he) not for the world, but for thē which thou hast giuen me.* And againe, *I pray not for these alone, but for them also which shall beleue in me through their word.* Wherefore Christ is a redeemer to none but to the Elect. Thirdly, He reserueth them to eternall damnation for their sinnes; which is a totall separation from God, and the accomplishment of all other Desertions.

*Joh. 17. 9.*

*20.*

For the effecting of this, GOD exerciseth wicked men and reprobates in this life with diuers particular desertions, and that after this manner. He bestoweth all sorts of benefites on them as on his owne seruants: but yet so, as that he withdraweth that part of his benefite, which hath the promise of life eternal annexed to it in the word. And in this matter, he dealeth as a man that sets many trees in his Orchard, but so as he takes away the heart or the pith thereof. And this the Lord doth either in temporall or spirituall benefites.

I. For temporall benefites, as wealth, honor, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his sunne to shine upon the iust and vniust: he fills their bellies*

*Math. 5. 45.*

## A Declaration

*Psal. 73. 4. 5* with his hid treasures: and as David saith, I fretted at the foolish, when I saw the prosperitie of the wicked: for ther is no bōds in their death, but they are lustie & strōg, they are not in trouble as other men, neither are they plagued as other men. But yet he holds backe that which is the principall thing, & the very glorie of these benefites, that is the right vse of the. For that a man may purely vse Gods creatures, two things are required. Firſt his person must stand iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, he must vse the same creatures purely: which is done partly by inuocation of Gods name, & partly by referring the to the set and appointed ends; which are Gods glorie, a mans own & his neighbours good. But all this is flat contrary in the vngodly man. For, first, he is farth of Christ, so that his person stands vniust before God. And therefore al his actions (euen those which otherwise are lawful & good) in him are meere sins. Secondly, he vseth Gods gifts & blessings with an euill conscience. For by reason of his want of Grace to beleue, hee cannot resolue himseife, that God as his father doth bestowe his blessings on him as his beloved childe in Christ; yet as a thiefe and an vsurper, against his conscience hee vseth them. Adde further, the creatures are vsed of him without inuocation: for such an one cannot pray; and therefore he doth but as the swine in the

*Das legitimum s. lege permissum, sed non san-ctum & sum. Tit. 2. 15.*



## *of spirituall Desertions.* 3

the Forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill ends: because either hee makes an idoll of them by setting his heart on them, or els hee employeth them to riot, pride, and the oppression of godly men. A master of musicke hath his house furnished with musicall instruments of all sorts: and he teacheth his owne schollers artificially to vse them, both in right tuning of the, as also in playing on them: there comes in straungers, who admyring the said instruments, haue leaue giuen them of the master to handle them, as the schollers do: but when they come to practice, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master & haue his commendation. This world is as a large and sumptuous pallace, into which are receiued, not onely the sonnes and daughters of GOD, but also wicked and vngodly men: it is furnished with goodly creatures in vse more excellent than all musicall instruments: the vse of them is common to all: but the godly man taught by Gods spirite, and directed by faith, so vseth them, as that the vse thereof is acceptable to God: as for the impure and vbelecuing, indeed they inioy the creatures and gifts of God, but the pure vse is wanting: for they cannot but abuse them: and therefore the wicked and the reprobate, though hee should commit no

## A Declaration

other sins in the world, yet for the vse of their wealth and honour, for their very eating and drinking (which in themselves are most lawfull) shall be damned.

II. Concerning spirituall blessings, ~~first~~ God ceaseth to grant so much as an outward calling to many men. For how many Nations since the beginning of the world, much more particular men, haue there been, are, and shalbe, which neuer heard the preaching of the Gospell; nay not so much as the name of Christ. *God is known in Iurie*, (saith David) *and he hath not done so to any nation.* And often in Moses & the Prophets it is mentioned that the Couenant was in former times made peculiar to the Iewes. And Paule in the Acts saith, that *God suffered the Gentiles in former times to walke in their owne waies*: & of the Ephesians, before their calling he saith, that *they were straungers from the promises, and without God in the world.*

III. He grants the outward meanes of salvation, namely the Word, Praier, Sacraments, Discipline abundantly: but yet he quite withdraweth the operation of his spirit, whereby a conuersion might be wrought. For they neuer haue that *pearing of the eare* which David mentioneth, nor the *opening of the heart* with Lydia, nor that *teaching of GOD*, when they are *drawen of the father* to Christ. And in so doing indeede, onely hee offereth grace but dooth not exhibite and conferre it: not that hee mocketh

*Acts. 14. 16.*

*Ephes. 2. 2.*

*Psal. 40. 6.*

*Acts. 16. 14.*

*Iob. 6. 45.*

*of spirituall Desertions.* 4

keth any, but that in so dooing hee may euery way conuince them. As the Lord speaketh to Eſaie, *Goe and ſay to this people, ye ſhall heare indeede, but yee ſhall not vnderſtand: yee ſhall plainelie ſee, but not perceiue: make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, & vnderſtand with their hearts, and conuert, and he heale them.* If our Goſpell, *be hid* (ſaith Paule) *it is hid in them that periſh.* Men that haue long liued vnder the preaching of the Goſpell, and yet ſtill remaine ignorant and impenitent, let them beware and take heede of this deſertion; & they are with trembling to lay to their heartes, that which the holy Ghoſt ſpeaketh of Hoph in & Phinchas. *They obeyed not the voyce of their father; becauſe the Lord would deſtroy them.*

III. To go further he beſtoweth on them many worthie properties of faith. As firſt, a knowledge of the diuine trueth in the Lawe and the Goſpell. Secondly, an aſſent to the ſaide trueth. Thirdly, a ioyfull reioycing and boaiſting in ſpeaking & hearing of it. Fourthly, an outward profeſſion of it for a time. But he doth not beſtowe, that qualitie and vertue of faith, which is, as it were, the verie ſoule of it: without which faith is dead and ſaueth none; namely the inward aſſurance and certificate of his loue and fauour in Chriſt, with a ſenſe and feeling of the ſame in heart. Neither

## *A Declaration*

are the former duties of faith perpetuall and sound in the, for the reprobate is not induced to the by any assurance of Gods mercy, but by other sinister occasions as are. First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise and commendation among men. Fourthly, the maintaining of wealth and honour. Fifthly, the getting of wealth or honour. Sixthly, a desire to be at vni- tie and concord with the Nation or people where the Gospel is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith & profession cease. In this kinde of desertion, it is to be feared, that most men are. Al in our Church wil proffesse faith in Christ: yet seeing, the sound conuer- sion to God, and the sinceritie of life and doc- trine is very rare, wee may presume that, that many proprietie of faith which is the recei- uing and apprehension of Christ, is wanting in most: therefore let euery man looke to him- selfe and betime labour to turne his temporary faith (if hee finde it in himselfe) into a true sa- uing faith, wherefore hee must strue first to feeke his extreame neede of Christ and his me- rits. Secondly to hunger and thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe, that hee may bee all in all out of himselfe in Christ. Fourthly, to be able to say that hee liueth not, but Christ liueth in him by faith. Fifthly, to loathe his owne sinnes  
with

*of spirituall Desertions.* 5

with a most vehement hatred, and to prise and value Christ and the least drop of his blood above 10000. worlds.

V. Again in repentance hee bestoweth, first, a sight of sinne, secondly, a kind of sorrow for it, thirdly a confession of it, fourthly, a resolution for a time to sinne no more. But that part of repētance which hath the promise of mercy annexed, that is, a conuersion of the whole man to God he neuer giueth it.

VI. Lastly, God giueth to the reprobate his spirit, but so farre forth as it shall not any whit regenerate or renew his nature; but onely in the outward action repress the acte of sinne; so as thereby without any inward change hee shall be as ciuillie, iust and vpright in outward conuersation, as any in the world.

*Das spiritū  
reprimen-  
tem, non re-  
nouantem,*

Thus much of those desertions which befall the diuell and his angells and al reprobates: now followe those, wherewith GOD exerciseth euen his owne Elect children; for the blessings that GOD bestoweth on them, are of two sortes, either *positive* or *pruative*, *positive*, are real graces wrought in the hart, by the spirit of God: *pruative* are such meanes whereby God preserues men from falling into sinne; as Crosses, desertions And these in nūber exceed the first, as long as men liue in this world.

*Prinatiua  
gratia sunt  
plures quā  
positiua,*

Before it can be declared, what these desertions are, this conclusion is to bee laide downe.

*He*

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He which is once in the estate of grace shall be in the same for euer. This appeareth in the eyght of the Rom. 30. Where Paule sets downe the golden chaine of the causes of saluation that can neuer be broken; so that he which is predestinate shall bee called, iustified, glorified. And a little after hee saith, *Who shall laie any thing to the charge of Gods Elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creatures shall be able to seuer vs from the loue of Christ;* which he wold not haue said, if men being in the estate of grace, might fall quite from grace. And how should they which are *iustified haue peace with God*, if they were not sure to perseuer righteous before God to the end? And how shall it befaide, *that hope maketh not ashamed, because the loue of God (where God loues his Elect) is shed abroade in their hearts, by the Holy Ghost which is giuen them*, if any may vterlie fall from that loue? How shoulde the testimonie of the spirit, which testifieth to the Elect, that they are the children of God be true and certaine, if it may be quite extinguished? Lastlie, how shall that of Iohn be true, *they went out of vs, because they were not of vs: if they had been of vs, they should haue remained with vs*, if a man may whollie fall from Christ which hath once been made a true member of him. Our Sauour Christ saith, *My sheepe heare my voyse: and I know them;*

## of Spirituall Desertions. 6

them; and they followe mee: and I giue life eternall to them, and no man shall take them out of my hand, or out of my fathers hand, and whatsoeuer my father giueth mee, shall come vnto mee, and whosoener commeth to mee, I will not cast out.

*Ioh. 10. 27.  
and 6. 37.*

And if any of the Elect being effectuellie called might whollie fall from grace, then there must bee a second insition or ingrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fall a new insition and a new Baptisme; which must in no wise be granted: wherfore they which are predestinate to bee in the estate of grace, are also predestinate to perseuer in the same to the ende.

Herevpon it followeth that the desertions of Gods Elect, or first of all *partiall*, that is, such as wherein God doth not whollie forsake them but in some parte: Secondly, *temporarie*, that is, for some space of time, and neuer beyond the compasse of this present life. *For a moment* (saith the Lord in Isaie) *in mine anger I hid my face from thee for a little season, but with euerslasting mercie haue I had compassion on thee,* saith the Lord the Redeemer. And to this purpose Dauid well acquainted with this matter, praieth, *for sake me not ouerlong.*

*Esay. 54. 10*

*Psal. 119. 8*

This sorte of desertions, though it bee but for a time, yet no part of a Christian mans life is free from them; and very often taking deepe

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deepe place in the heart of man, they are of long continuance. Daud continued in his dangerous fall about the space of an whole yeare before hee was recouered. Luther confesseth of himselfe, that after his conuersion, he lay three yeares in desperation. And common experience in such like cases can make record of longer time.

The manner, GOD vseth in forsaking his owne seruants, is of two sortes; the first is by taking away one grace and putting another in the roome, the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, & putts another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea hee will loade them with crosses, and yet he will make a good supplie by giuing patience. Daud is driuen out of his kingdome, by his owne sonne: a heauie crosse: yet the Lord ministreth an humble and patient spirit, so as he was content to speake *¶ If the Lord thus say, I haue no delight in thee: behold here I am, let him doo to mee as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward fastie, and laied open to the violence and persequution of tyrans; yet inwardly they are stablished by the power of the might of God when they are most weake they

2 Sam. 15

26



## of spirituall Disertions. 7

they are most strong, and when they are most  
foyled, then they obtaine victorie.

II. Secondly, the Lorde cuttes off the  
dayes of this life, and for recompence to  
his owne Elect giues life eternall, <sup>d Esa. 57. 1.</sup> *The  
righteous is taken awaie for the euill to come.*  
This is manifest in Iosias, of whome it is saide,  
<sup>e 2. Reg. 22.</sup> *Beholde, I will gather thee to thy fathers, and  
thou shalt bee put in thy graue in peace, and thine  
eyes shall not see all the euil which I will bring vp-  
on this place.* 20.

III. Thirdly, God takes away the feeling of  
his loue, and the ioye of the holy Ghost for a  
season: & then in the roome thereof he kindles  
an earnest desire and thirsting with grones and  
cryings vnto heauen, to be in the former fauour  
of God againe. This was *Dauids* case, when he  
complained and sayd <sup>f Psal. 77. 1.</sup> *My voyce came to God & he heard  
me: in the day of my trouble I sought the Lord,*  
<sup>2. 3.</sup> *my sorowanne and ceased not in the night: my  
soule refused comfort. I did thinke vpon God and  
was troubled; I praied and my spirit was full of  
anguish. Selah.* The like was the estate of the  
Church making her mone vnto God in *Esay.*  
<sup>g Esa. 63. 17.</sup> *O Lord, why hast thou made vs to erre from thy  
waies? and hardened our hearts from thy feare?  
returne for thy seruants sake, and for the tribes of  
thine inheritance.*

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III. Fourthly, God grauntes his seruants the holy meanes of saluation, namely preaching, praier, sacraments, and holdes backe the efficacie of his spirit *for a time*. In this case they are like the Corne field that is plowed & sowed with good corne: but yet for a time, it neither giues rooting beneath, nor so much as a shew of any blade appeares aboue. Thus the spouse of Christ, when shee comes into this Wineseller, shee fallies into a swoynde; so as shee must bee *stayed, with flagons and comforted with apples because she is sicke of lone.*

*b Cant. 2.4.*  
*3*

V. Fifthlie, G O D giueth his Children a strong affection, to obeye his will but he lettes them faile in the obedience it selfe, like as the prisoner, who hath escaped the hand of his Gailer, hath an affection to runne a thousand miles euery hower: but hauing happellie, his boulders on his legges, he cannot for his life but goe verie softlie, gauling and chafing his flesh, and with much grieve falling againe into the hands of his keeper. This it is, that Paule complaineth of when he saith, *I delue in the Law of God, concerning the inner man, but I see another lawe in my members, rebelling against the law of my minde and leading mee captiue to the law of sin, which is in my members. O wretched man that I am, who shall deliuer me from this bodie of death?*

*i Rom. 7. 22*  
*23, 24.*

The second maner of Gods forsaking his  
Elect

## of spirituall Desertions. 7

Elect is when he hides his graces for a time: not by taking them quite away, but by couering them and by remouing all sense and feeling of them. And in this case they are like the trees in the winter season, that are beaten with winde & weather, bearing neither leafe nor fruit but looke as though they were rotten and dead, because the sap doth not spread it selfe, but lies hid in the roote. Dauid often was in this case, as namely when he saith, *Will the Lord absent himselfe for euer? And will hee shew no more fauour: is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut up his tender mercies in displeasure.* Selah. Psal 77.  
78.

A man in this case, can descerne no difference betweene himself & a castaway: and the rather if with this desertion bee ioyned a feeling of Gods anger: for then ariseth the bitterest reprobation that euer befel the poore soule of a Christian man, and that is a wrassling and struggling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusations of the diuell, which are oftentimes very irksome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the spirit of man, than al the rackes

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<sup>1</sup>Job. 2. 2, 3.

4

or gibbets in the world can doo. And it hath his fittes after the manner of an ague, in which euen Gods owne seruants ouercarried with sorrow may blaspheme GOD, and crie out that they are damned. Job was in this estate: as he testifieth, *Oh that my griefe were waied (saith he) and my miseries were laied together in the balance: for it would bee beauer than the sand of the Sea: therefore my words are swallowed up; for the arrowes of the almightie are in me, the venome thereof dooth drinke up my spirit, and the terrours of GOD fight against mee.* And further hee com-

<sup>m</sup>Job. 13. 24

<sup>n</sup>Job. 16. 12

<sup>o</sup>Psal. 6. 1,

2, 3, 4.

plaines that the Lord is <sup>m</sup> his enemie, that he writes bitter things against him, and that he <sup>n</sup> sets him as a Butt to shoote at. This was Dauids tentation when hee saide <sup>o</sup> O Lorde rebuke me not in thine anger, neither chastice mee in thy wrath, haue mercie vppon mee O Lorde, for I am weake: O Lorde heale mee for my bones are vexed, my soule is also sore troubled: but Lorde how long wilt thou delais? Returne O Lord deliuer my soule, saue mee for thy mercies sake.

Hence it followes, that when any that hath beene a professor of the Gospell shall dispaire at his end; that men are to leaue secret iudgements to GOD, and charitable to iudge the best of them. For example  
one

*of spirituall Desertions.* 7

one Master Chambers at Lecester of late, in his sicknesse grievouslie dispaired, and cried out that he was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he spake in his extremitie, (*O that I had but one drop of faith*) must moue all men to conceaue well of him. For by this it seemeth he had an heart which desired to repent and beleue; and therefore a repentant and beleeuing heart indeede. For GOD at all times, but especiallie in temptation, of his great mercie *accepts the willes for the deede*. Neither is it to bee regarded that he saide hee was damned; for men in such cases speake not as they are, but as they feele themselves to be.

Yea to goe further, when a professor of the Gospell shall make away himselfe, though it bee a fearefull case, yet still the same opinion must bee carried. First, Gods iudgements are verie secret. Secondly, they may repent in the verie agony for any thing wee knowe. Thirdlie, none is able to comprehend the bottomlesse deapth, of the graces and mercies which are in Christ.

Thus much of the manner which God vseth in forsaking his Elect: Now followe

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the kindes of desertion, which are two: desertion in punishment, desertion in sinne.

Desertion in punishment is when God differeth either to mitigate or to remoue the crosse and chastisement which hee hath laide vpon his children. This befell Christ on the Crosse, *My God (saith he) my God*  
*pMatth. 27 46. Why hast thou forsaken me:* this was the complaint of Gedeoni. *Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the hands of the*  
*q Fox. AB. Midianites. Iud. 6. 13. Master Robert Glover*  
*Mon. 1555. Marryre at Couentrie,* after he was condemned by the Bishoppe and was now at poynte to bee deliuered out of the worlde, it so happened, that two or three dayes before his death, his heart being lumpish and desolite of all spirituall consolation, felt in himselfe no aptnes nor willingnes, but rather a heauines and dulnes of spirite, full of much discomfort to beare the better Crosse of martirdome readie now to bee laide vpon him, wherupon hee fearing in himselfe, least the Lorde had withdrawne his wonted fauour from him, made his mone to one *Austine* his friend, signifying vnto him how earnestlie he had praied day and night vnto the Lord, and yet could receiue

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receiue no motion nor sense of any comfort from him, vnto whome the said *Austine* answered againe willing him patientlie to waite the Lords pleasure, and howsoeuer his present feeling was, yet seeing his cause was iust and true, hee exhorted him constantlie to stick to the same, and to plaie the man, nothing doubting, but the Lorde in his good time would visit him, and satisfie his desire with plentie of consolation, &c. The next daye when the time came of the Martyrdome, as hee was going to the place, and was now come to the sight of the stake, although all the night before praying for strength and courage, hee could feelee none, sodainelie hee was so replenished with the Holy Ghost, that hee cried out clapping with his hands to *Austine*, and saying with these words; *Austine, He is come, hee is come, &c.* and that with such ioye and alacritie, as one seeming rather to bee risen from some deadlie danger to libertie of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdrawing the assistance of his spirite, a man is left to fall into some actuall and grieuous sinne. And for all this no man is to thinke that G O D is the author of  
Eb 3 sinne,

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sinne, but onely man that falleth, and sathan. A resemblance of this truth we may see in a staffe: which, if a man shall take and set vpright vpon the ground, so long as he holds it with his hand, it stands vpright; but so soone as he withdrawes his hand, though hee neuer push it downe, it falles of it selfe. In this desertion was the good king Hezekiah of whō the holy Ghost speaketh this.

*2. Cro 32,  
31, 32.*

*Hezekiah prospered in all his waies, therefore dealing with the Ambassadors of the Princes of Babel which sent to him to inquire of the wonder which was done in the Land, God left him (namelie, to the pride of his heart to exalt himselfe) in tempting him, that hee might trie out all that was in his heart. To this place appertaine, Noes drunkennes, Daniels adalterie, Peters deniall of Christ. The reason of such desertion may be this. If a patient shall be grieuousslie sicke, the Phisition will vse all manner of meanes that can be deuised to recouer him: and if once hee come to a desperate case, the Phisition rather than he will not restore him, will imploye all his skill; he will take poyson, and so temper it, and againe the nature thereof hee will make a soueraigne remedie to recouer health. The Elect children of God, are diseased with an inward, hidden and spiri-*  
*small*



## of spirituall Desertions. 9

tuall pride; whereby the affect themselves,  
and desire to bee some thing in themselves  
sorth of Christ: and this sinne is verie dan-  
gerous; first because when other sinnes dye  
in a man, this secret pride gettes strength;  
for Gods grace is the matter of pride, in  
such wise, that a man will bee proude, be-  
cause he is not proude: for example, if any  
shall bee tempted of the diuell to some  
proud behauiour, and by Gods grace get  
the victorie; then the heart thus thinketh,  
*Oh thou hast done well, thou hast foyled thre  
emie, neither pride nor any other sinne can  
preuaile against thee; such and such could  
neuer haue done so:* and a very good man  
shall hardly be free from such kinde of mo-  
rions in this life. Secondly, there is no grea-  
ter enemie to faith than pride is: for it poy-  
soneth the heart and maketh it vncapeable  
of that grace, so long as it beareth any sway,  
for he that wil beleue in Christ must be an-  
nihilated, that is, he must be brused & bat-  
tered to a flat nothing, in regarde of any liking  
or affection to himselfe, that he may in spirit  
moue vp to heauen, where Christ sits at  
the right hand of the father, and as it were  
with both the hands of faith grasp him with  
all his blessed merits, that he may be \* wisd,  
righteousnes, sanctification, redemption,

\*1. Cor. 1.

30.

Ioh 14.2.

Gal. 2.20.

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life, good works, and whatsoeuer good thing he is, neither in, nor by, nor for himselfe, but euery way forth of himselfe in Christ. Now, this blessed condition of a beleeuing heart, by naturall selfeloue & selfeliking is greatly hindered. God therefore in great mercie to remedie this dangerous corruption, lets his Elect to fall into trouble of minde and conscience, and if they happely bee of greater hardnes of heart into some actuall sinne: & so declaring his wonderfull mercie in sauing them, he is taine against his mercie to bring them to his mercy, and by sinne to saue them from sin. By this meanes the Lord, who can bring light out of darknes, makes a remedie of sin to slay pride, that inuincible monster of many heads, which would slay the soule.

Though this bee so, yet none must here-vpon venter to comit any sin against Gods comandements, least in so doing they cast away their soules. For the godly man, though he fall into sin, yet it is against his purpose, & it makes his heart to bleed: and the course of his life shalbe alwaies vp right & pleasing vnto God: because he is led by y<sup>e</sup> spirit of God.

The ends for which God vseth desertions are three. The first is the chastisement of sins past in the former part of mans life, that he may search them out, consider them, and be

harcely

## of spirituall Desertions. 11

hartely sorrowfull for them: for this ende was Iobes triall. *Thou writest (saith he) bitter things against me, and makest me to possesse the finnes of my youth.* Iob. 13. 26.

The second ende is, that God may make trial of the present estate of his seruants: not that hee is ignorant what is in man; but because hee would haue all men knowe themselves. To this effect saith Moses. *And thou shalt remember all the waie which the Lord thy God led thee in the wilderness for to humble thee and to prooue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.* This also was the end why the Lord left Ezechias to proue and try what was in his heart. Deut. 8. 2.  
Ex 13. 3.

This triall by desertion serueth for two purposes: for other whiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may bee deeplier humbled, and craue more earnestly the pardon of that and other finnes. For as the begger is alwaies mending and peeing his garment, where he findes a breach: so the penitent and beleeuing heart must alwaies bee exercised in repaying it selfe where it findes a want.

Againe, oft times this triall serues to quicken and reuiue the hidden graces of the heart, that men may bee thankfull for them, and

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and feele an increase of them in the heart. The good husbandman cuts the braunches of the Vine, not that hee hath a purpose to destroy them, but to *make them beare more fruit*. In the Canticles, when Christ left his spouse, then she riseth out of her bed, she opens the doore, her hands droppe mithe on the barre of the doore: then further sleepe seekes and calles for him, and praiseth him more than euer before. Lastly, men that liue in the Church, being for a time left of GOD, become so impenitent as that they must bee giuen vp to Satan: yet for no other cause, but that the flesh may be killed, and the spirit made aliue in the day of the Lord.

*1. Cor. 5. 5.*

The third ende is the preuenting of sinne to come. This appeareth in Paule; *Least*

*3. (saith he) I should bee exalted out of measure through the abundance of reuelations; there was giuen vnto mee a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure. In former times when the Lord among many others had set out Crispian for the maintenance of his blessed truth against his and Gods enemies, he left him for a while to fall from his religion, and to make a daungerous recantation: but so as that by he preuented many sinnes, and*

prepa-

*Ioh. 15. 2.  
Cant. 5.*

*2. Cor. 12. 7*

prepared him to a glorious martyrdome. As some of his owne wordes may testifie which he spake a little before his end. And now (saith he) I come to the great thing that so much troubleth my conscience more than any thing that euer I did or saide in all my life, and that is the setting abroad of a writing contrarie to the trueth: which now heere I renounce as things written with my hand contrarie to the trueth which I thought in my heart, and that for feare of death and to save my life, &c. And for as much as my hande offended writing contrarie to my heart, my hand shall be first punished therefore: for may I come to the fire it shall be first burned. Answerable, when hee was at the fire, first hee burnt his right hand which subscribed; his bodie suffered the flame with such constancie and stedfastnesse, as he neuer almost moued: his eyes lift vpto heauen, often hee repeated his vnworthie right hande. Thus, death which hee most feared, hee most desired, that hee might take reuenge of himselfe for his sinne.

The vse that all good Christian hearts are to make of these their desertions, is manifolde. First, if they haue outward rest and  
Act. 9.31.  
 Walk in the feare of God, and be filled with  
Rom. 11.20  
 the ioye of the holy Ghost, let them not be high minded,

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*mindes, but feare, least a forsaking followe.*  
 Secondly, if in temptation they iudge themselves forsaken, let them consider this wonderfull worke of spirituall desertions which God exerciseth vpon his owne children verily visually: and then it may please the Lord, they shall finde it to bee restorative against many a quaine and swound of spirit & conscience into which otherwise they would certainly fall. Thirdly, seeing God for their triall dooth often withdrawe himselfe from them, let them againe drawe neere to God and presse vnto him; euen as a man that shivers of an ague is alwaie creeping to the fire. If it bee demanded how a man should come neere GOD, the answer is, by the vse of his word and praier. For by his word he speakes to thee; and by praier thou speakest to him. Lastly, seeing by desertions GOD will take experience of his seruants, let euery man *trie* and search his waies, and euer be turning his feet to the waies of Gods commandements; let him in deuour keepe a good conscience before God and before all men, that so hee may with David say, *Judge me O Lord, for I haue walked in mine innocencie: my trust hath been alwayes in the Lord: I shall not slide: proue me, O Lord, and trie mee, examine my raiues, and my heart.*

*Iam. 3. 10.*

*Psal. 119.*

*59.*

*Acts 24. 16*

*Psal. 26. 1.*

*2.*

*320*

*61. 11. 12.*

FINIS.



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